HARLESTON LIBRARY
1700020030

Harvey College
Library
BARBOURSVILLE, W. VA.

PRESENTED BY

Rev.C.A.Slaughter

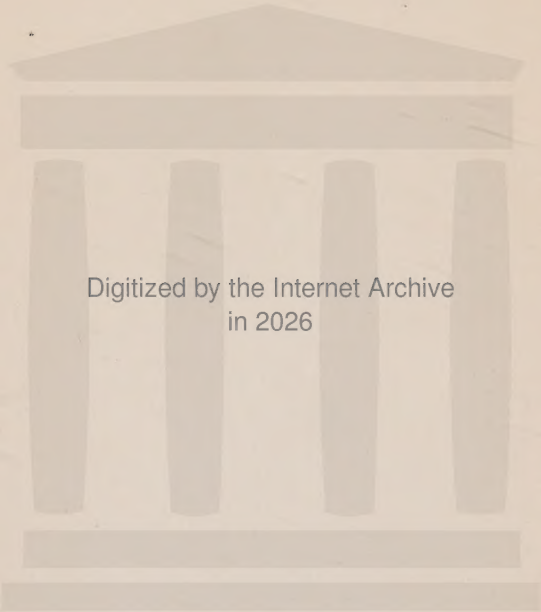
262.1 8961
K24m

M H C
LIBRARY

DATE DUE

FEB 26 '72			
GAYLORD			PRINTED IN U.S.A.

MORAL LEADERSHIP AND THE MINISTRY



Digitized by the Internet Archive
in 2026

https://archive.org/details/moralleadershipm0000edwa

MORAL LEADERSHIP AND THE MINISTRY

BY

EDWARD E. KEEDY

Author of "The Naturalness of Christian Life"

Do not remove
BOOTH HARVEY COLLEGE LIBRARY
CHARLESTON, W. VA.

BOSTON
HORACE WORTH COMPANY
1912

262.1
K24m

COPYRIGHT, 1912
BY EDWARD E. KEEDY

THE · PLIMPTON · PRESS · NORWOOD · MASS · U · S · A

PREFACE

THE reality defined under the term Religion, with its central fact, God, and charged with a mighty moral dynamic, has released upon the world the great good of the life we know, and holds in its keeping immense and surpassing richness. The point at which this moral capital is created to be added to the stock of feeling and conscience and will, is the privilege-place of the moral leader.

How this moral capital may be created in his own life and be conviction and enthusiasm, and how, through him, it may constrain men — this very power of God — and become controlling animus and will in society, — how to lead, is the perplexed longing of every soul who, brooded by the

8961

Spirit of God, has come to feel the pull of the divine love.

If to this perplexity of a soul as to how he may make his life most count, this little book should show the path to certainty; if meeting the ministry and the Church in their retreat, it should call to a valor which would entrench them in the reverence and hope of the world, as valor has more than once done, the confessedly great thing he who writes here has prayed and striven for, would be accomplished.

CONTENTS

CHAPTER		PAGE
I.	RELIGION AND LEADERSHIP . . .	3
II.	THE SPIRIT OF LEADERSHIP . . .	28
III.	RELIGION — THE EQUIPMENT FOR LEADERSHIP	46
IV.	THE MINISTRY'S LOSS OF LEADERSHIP.	85
V.	THE POWER TO CONSTRAIN OR LEAD.	122
VI.	THE LEADER'S PROGRAM	160
VII.	THE TRAINING FOR LEADERSHIP .	183

MORAL LEADERSHIP AND THE MINISTRY

MORAL LEADERSHIP AND THE MINISTRY

CHAPTER I

RELIGION AND LEADERSHIP

RELIGION is the making connection with higher powers, a participation in the life of God. Its fruit is a vastly superior life. Even paganism is an effort to bring to men the help of the gods. There are other and higher powers; there are the framework and the disposition and the energy and the ongoing and the law of the universe. The great fact is God. Fellowship with Him is life: i.e., peace, power, service, effectiveness, authority. The prophets of Israel illustrate it; Christ incarnates it. All religion is a quest for fuller life. It is a making connection with the soul of the

universe, a yielding to a great celestial gravitation, an entering into the life of God. It is the best way that has ever been made known, and the greatest support ever found, for the living of a life. Religion involves the fully personal, the extraordinary, the superhuman. There is a mightier Will, there are higher thoughts and ways, and to go forth in the power of them is to share the life. Our fellowship is with the Father; our heritage is to partake of the divine nature. Religion is the most practical and the realest thing in the world. All good things and blessed boons are included in the abundant life it fosters. The religious man has equipment for leadership; he shares the superhuman, he lays hold of the divine, he incarnates God.[1]

[1] "Leadership, mastery of one's self and of the world, mark the character derived from the influence of Jesus Christ." —Peabody, *Jesus Christ and the Christian Character*, p. 150.

"How to take command of circumstances instead of being their slave; how to own one's wealth and not be owned by it; how to rule one's spirit as well as to take a city; how to be among the leaders and not among the led; how to

The first and great fact of the universe is God. The Gospel is the Gospel of, i.e., concerning, God. The Bible is eminently the story about God. It begins with His creation of a world — it ends with a vision of His triumph. It is the story of what God did, of what God said, of how God loved: how He rewarded and chastened and strove and led and over-ruled and triumphed. Its subject is God's will, God's providence, God's faithfulness. It tells of His dealings with Israel: how He made them a people; how He raised up for them leaders; how He gave them victory over their enemies; how He overthrew them for their idolatry; how He scattered them among the nations. Its great psalm sings that the Lord is a

labor together with God instead of being a cog in some great machine; how to maintain peace of mind amid the disasters, illusions, and tragedies of experience — this is the cry for power which goes up from many a life, ensnared — as whose is not? — in the mechanism and materialism of the world."

"To this cry for moral power . . . there comes . . . the answer of Jesus Christ." — *Idem*, p. 152.

shepherd. Christ's Gospel is the fact of fatherhood. According to the insight of an ancient seer God is so much the one factor to be accounted of, that compared with man He shapes him as a potter shapes clay. In this sense, concerning the price of man's redemption, a hymn of the Gospel sings, "Jesus paid it all."

This fact of God, consistently insisted upon in it, gives the Bible its surpassing and wonderful charm, and makes it an unrivaled book. It makes the grand dignity and the cheerful hopefulness of the Gospel. It gives life its awful solemnity, grounds its needed consolation and its glorious liberty; creates man's responsibility. The Gospel's saving grace is faith in God. Eternal life is the gift of God. Take God out of the Bible and it becomes as any other book; lose the fact of God and there is no gospel. The subject of the Bible is not man; the heart of the Gospel is not man.

The significant and hopeful fact of life is God. His imperial will and His perfect love undergird as law all the relations and needs of man.

The Gospel is this — God is for us: man is partaker of the glory of God. Religion is an assessment of those things in the universe that enrich and ennoble personality. Its essential principle is moral power.

This Over-will is the greatest fact of the universe and the ground of every religion. Our God is our glory. The sun shines, the wind blows, the rain falls, the seasons come round, this and that come to pass — man does not have everything resting upon his shoulders. Indeed, what man does is very little compared with what is done for him. There is a power not his own. The wind carries the ship onward; the voyager but directs the course. Man is blocked and hindered; he is overturned and overturned. He cannot escape death, he cannot explain

life. He is in other hands. Time and tide wait for no man. A thousand necessities and inevitables hedge him about, and according to a standard and by a will both apart from man, does justice overtake him. Whatsoever a man soweth that verily shall he reap. Unquestionably, righteousness is enthroned in this universe. Love is in the nature of things as are the axioms of mathematics. God's will is law. That love or will is the great force that moves the current, and he who will do that will, moves with the current and not against it. It is terrible to adversaries; it is attractive and constraining to friends. Joyfully to meet that will with one's own good endeavors, finding other strength for every trial and for mighty mastery, is to practise religion. The mighty will to make man superior begets his will to be superior, and the faith opens into the life. To obey and follow Christ is for the husbandman to enter into alliance with the

sun and the soil and the rain and the spirit of life in the seed: — working together with these, his harvest becomes increased a hundred-fold. The secret of renewal, stability, richness, and progress, is here. The breaking of bondage, the ascent to service, the power to lead and command — all come out of it.

There is correspondingly as distinct an Over-good. People with a trustful assurance that things are working for good find that it is even so, and are quite lifted above that fear which disturbs the calm and paralyzes the energies of life. One can hardly deny that there have been those to whom the marvelous seems the fitting expression of their inner power and greatness of soul. Theirs have been a commanding authority and an overflowing joy. They defied the prudent, the mighty, the wise, — living by a faith that, to other men, was raging foolishness, but won, because the unseen is eternal and the soul of the universe.

From their prisons and their crosses, out of their poverties and their shames, men have sung their overflowing mastery and peace. Sorrow could not long sit upon them, and their joy no man could take from them. In their way of life, they found the peace of God. It seems that everything they touched turned into good. The mills ground for them, the floods were lifted up for them, order and beauty were on every hand; and life was blessed. These have been the admiration and worship of the race. Because of confidence they were courageous and mighty; because of their allies they went forth with power; because their law of life is established, they were kept calm. Theirs is the liberty of the glory of the children of God. Their personality is such as to turn things into blessing and to constrain men to love. The qualities of superiority and leadership are inherent in them. Such are most charming and fascinating

people to live with — their love is so free and without thought of evil.

There is no denying that life commonly is not good. Men are broken by sorrow and crushed by defeat. There are a thousand miseries and bondages; and fears. There is lack of tranquillity and repose, afflicting men with a kind of horror or despair of life. Men lack power to attempt, do not trust the sincerity of the world nor the goodness of life. They do not know their heritage as men, nor their partnership with the higher powers. The mood of timidity prevails. So the resources of life are barely touched. Men find themselves at cross purposes with the soul of things, and unable to meet the experiences of life with cheerfulness and hope. Toil turns out to be a curse — drudging and goaded by hunger. There is ignorance and pain and strife. All things seem against. Life is aimless, hopeless, loveless, joyless, unvictorious. Men go like slaves to the

treadmill or in bitter complaint; bear like beasts their load — that to them is life. If it is not miserable, it is petty; if it is not hopeless, it is weak; if it is content, it is because it is unaware of the best.

The elevation and seriousness of the good life, in contrast, are evidenced by characteristic marks. They make clear the richer personality, the stronger will, a prevailing power, a conquering faith, the higher kingdom, the spirit of service, — the points of moral leadership. When the father of a friend of mine died some fifteen years ago, he left, to the surprise of his family, a substantial indebtedness, and the estate was adjudged insolvent. For these years that son has been going without pleasures and comforts and the fulfilments of fond hopes, that he might pay the debt. He had hoped to inherit wealth. But when the heritage turned out to be debt, he who had been for years rejoicing that he was his father's son,

would not disallow the hard consequence of that relationship.

That may be foolishness; but it is the conduct that harmonizes with the soul of things, makes life whole, turns things one's way, and reveals a mighty supporting power. Men may not do that, but they wish they might have this man's security and joy.

Dr. Grenfell giving his life on the Labrador coast, meets his experiences with resource, defies hardship, can sleep in face of death, changes the character of a people, and gives his companions the feeling that by his very fearlessness and trust, he is following a stronger law than calculating prudence, and has the vast resource of God behind him. He has dared undertake a great enterprise, he has committed himself to the wholly right, he has become the servant and friend of men; and whether or not men follow him, they love him and wish they might be capable

of his heroism. I know a minister who, when offered high place in an industrial establishment and a salary of five thousand dollars a year, refused the offer, to continue in his greater ministry at fifteen hundred dollars! He cares for men's souls! When his wife died, he was kept tranquil; when he was put out of his pastorate, he lost no sleep; won by the glory of sacrifice and athirst for the cross, he is asking for one of the hardest fields in a new state. He walks over great difficulties as though they were not, — removing the mountains. One knowing him feels both his joy and his mastery. He is more than a match for the worst things that can happen to him. He commands the circumstances of life rather than is commanded by them. Some wish that, for his own sake, he believed less in the good, that he hated easy and wrong ways less, that he loved not so much, that he was not so full of plans, that his plans were not so large, that

he was less untiring in his working. But one is constrained to love him, and to pray for his quality of life and for his harmony with God. The divine flows into him and his soul is victorious and superior. When a priest gives his life for lepers; when a missionary regenerates an island of cannibals; when a man lets go his life that he may keep his honor; when one is crucified or exalted in his passion to save his community, or hungers for righteousness and men's souls as others are greedy for gold — God has appeared in a life overflowing and good, and men feel the divine. They may not follow but they admire; they may not heed but they praise. They know that the Christ is living among them. God has been manifest, a moral leader is shown at work, new life and new hope have been brought to men, the common conscience has been quickened, and religion has its vindication.

Religion is an active principle of life. The transformation of desire and will is wrought by it. It is not a philosophy; it is a regenerating power. It is not primarily an attitude within one; it is a reality or fact outside one. It is a great celestial gravitation to which we yield. "God worketh"—that is the great fact of the Gospel. And then we work — that is the answering faith in the other. To these two, all things are possible. Faith is the acting in view of this gravity to the finding how mighty is the push and pull of love. This regenerating power is equal to the task of making over the loves and hates and long-standing habits of idlers and gamblers and drunkards and thieves and prostitutes and murderers. It did this in the early day, and in many another day. Though our lack of faith makes this an uncommon hope and the present time in consequence poor in this manifestation of the power of God, it is yet a faithful saying,

and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chief.

One who has himself practised religion could tell wonderful things of the goodness of life at which the world would marvel. For when a man fears not and frets not but pins to the right, mighty resources and allies surely do conspire to favor him. The very stars in their courses fight for him. Launching out into the deep and letting down his nets, he finds his purposes accomplished. One simply comes into fuller life, and has command of greater resources, when he works with God. Mighty and marvelous things are possible to faith, and of this there is no gainsaying. One lives so free and strong and achieving and joyous a life, that compared with it, the living of prudence or the gaining of things is not life at all. If it were only that one fears not death nor pain, nor what man can do, nor the storms

that beat against the house of one's life; if it were only that food and clothing are provided as surely as such needs of the birds are met, — that would be worth while. But this man removes mountains, overcomes difficulties and evils, becomes a man of resource, and is vibrant with life as one sprung from God. Like a tree planted by the streams of water, whose leaf is green and whose fruit is of twelve manners, he luxuriates. The hundred doors that remain shut to others unfold almost at a touch to him. Because he is right, all things are right, and every wind that blows fills his sails, and his voyage is full of peace. He not only is free, he has overcome the world. Trusting in God he finds the mighty Will or Love travailing in the soul of things, and going forth to meet it finds his faith justified and his soul invincible.

Every undying book is the story of those who have lived a superior life; of those who

believed in God and committed themselves to Him. They trusted the Higher Power and went forth in the might of the Strong. They were, so, enabled to meet the experiences of life without flinching and with radiant hope. What God is they dared to undertake to become, and in their faith they found themselves supported by the whole order of things, and so came to the mastery of life. The resources of life were inexhaustible. That could not happen that could confound them. The Bible is the story of moral leaders; of those who walked with God; of those who exceeded in the goodness of their lives; of those who vastly enriched life. They discovered the Kingdom of the Spirit and by faith pressed into it. Out of all Jewish history these men of faith stand superior.

Abraham going out he knew not where, and founding the nation of his vision; Jacob serving seven years for Rachel,

and the time seeming but a day for love; Moses renouncing a throne to deliver a people; Samson slaying his country's enemies and himself being slain; Jeremiah laboring forty years to reform a kingdom and receiving only scorning; Daniel daring a king for conscience' sake; Jesus despising the cross that He might become our Saviour — with both its trust in God and its mastery, it is the characteristic type of the Bible.

Christianity made its way in the early day simply by virtue of its wealth and manner of life. These Christians were winsome persons. They were better servants, better artisans, better citizens, better masters, — more reliable in all the relations of life. The early Christian apologists confidently challenged a comparison of the Christian type of life with the best current. The contrast was notable even to those prejudiced against Christianity. By the ex-

cellence of His disciples' lives, Christ made His way.[1]

The Christian individual and Christian society are the best products history has to show. The apostles and missionaries and ministers and stewards of Christ with the divine consciousness, backed by the Gospel facts and truths and power, have been the most constructive social force. The con-

[1] "No other religion ever combined so many forms of attraction as Christianity, both from its intrinsic excellence and from its manifest adaptation to the special wants of the time. One great cause of its success was that it produced more heroic actions and formed more upright men than any other creed." — LECKY, *History of European Morals*, p. 394.

"The Fathers were long able to challenge their adversaries to produce a single instance in which any other crime than his faith was proved against a martyr, and they urged with a just and noble pride that whatever doubt there might be of the truth of the Christian doctrines, or of the divine origin of the Christian miracles, there was at least no doubt that Christianity had transformed the characters of multitudes, vivified the cold heart by a new enthusiasm, redeemed, regenerated and emancipated the most depraved of mankind. Noble lives, crowned by heroic deaths, were the best arguments of the infant Church. Their enemies themselves not infrequently acknowledged it." — *Idem*, p. 414.

trolling fact in the evolution of society is religious. The law of progress is the subordination of the interests of the individual to the interests of society; the constant admission of the weak and unprivileged to the rivalry of life on the basis of equality of opportunity. This has given the practically universal political enfranchisement of the western world,[1] and is giving social and industrial privileges to the lowliest. The interests of the individual and the interests of society have tended to come into conflict, and the selfish order has steadily given way before the social. The immutable nature of the order of things, and religion, which is revelation of its moving force, have worked in the wills of men to make the western world what it is.

The ideals that literature incarnates; the visions of a man's best moments; the heroisms that redeem the wastes of history; the

[1] KIDD, *Social Evolution.*

institutions and the laws that are charter of the golden age of our hope; the soul's heritage in the will and wisdom of God; the regeneration of evil lives — this is the surpassing realm of religion. Every perfect glory of life is its privilege. Its type is none less than the Son of God. The conventional and mediocre goodness of the average Christian does not at all exhaust the resources of religion. Christ came to fill life full. It is a regnant and majestic power that the Christian allies himself with. The metaphor of a new and heavenly creature suggests the fact. For even the lowest, and worst, and oldest in shame, there is renewal, and the fulfilment of the most daring hopes.

The Church, where religion comes definitely to expression, though weighted with defects, is unquestionably the best social life and influence that is known. Its growth, its variety of life and of fruits, and its enduring — all reveal its essential glory of life.

There may be moral leadership outside of the Church and outside of avowed religion, but its real spring is those ideals and truths and facts and persons which make up the content of our faith. Religion has a superior and surpassing life for its end, and if for any reason the place of constituted religion be usurped by a rival, it is because it has failed of its right. The test of religion is the kind of life it fosters, and there is no place where life should be so glad and masterful and serviceable as where religion is most cherished. The Church has the equipment for superior life — moral leadership is its high privilege. More than this: moral leadership belongs to those whose ministry is distinctly religious, to those who serve the altar of God, to those who would bring others into God's life. The priest, if he would persuade men to God, or mediate God, must himself have a good transcending the common. He must make a real and practical connection with God.

But the superior life is a fact: the greatest fact known to us is God. It may fall out of common recognition and all living be a dreary common-place and men be without their own as some beggar who does not know his royal lineage, but religion is realer than the stars. It may be held as a fairy tale to please the imagination, but it is practical and attemptable, and lays challenge upon the will. The call in this day is loud to enter into it; frankly and freely to take the risk of that high fellowship, and to bring into bold relief the victorious life and the reality of God. The Church can save itself, and the ministry can save itself, only as a vast glory of life is exhibited; only by living under the might of a renewing and victorious Will. Without this the world but languishes; without it life is vain. With it life is redeemed from the petty and from brutehood, from misery and fear, from even that average and conventional goodness that is still

vain, to the dominion that makes us as gods, the glory of which estate so transcends as to be of quite another kind, and so exceeds imagining that they alone can know its glory who have entered into its Life.

But before and behind that grace and power of God, which, getting into a man, becomes attractive and regal being, there is the divine Being who works mightily. The fact is before the faith which the fact creates. The fact of God remains even if there is no faith in Him. In the strength of Him His prophet goes forth like the Mighties of old, with a "Thus saith the Lord." The kingdom that he seeks is God's kingdom; the power he trusts is God's power; the glory he shares is God's glory; the judgment he pronounces is God's decree; the reward he promises is God's gift. Backed by God — the reality of whom he recovers to life — he may make kings tremble, bring to the despairing new heart and hope; and be esteemed as he

whose very feet are beautiful because he brings good tidings.

If one proclaimed today this old Gospel concerning God, it would sound very strange to many ears which, hearing an exclusively emphasized immanence, know only guesses and words of feeble authority. But if one compassed the fact of God — this mighty brooding righteousness and love — he would know how tremendous is the cosmic drift and pull. If feeling it beneath him, he committed himself to it, this celestial current — with his own hearty endeavor which it inspired — would glorify his life with the glory that makes the constraining regality of God.

CHAPTER II

THE SPIRIT OF LEADERSHIP

THERE was heard a few years ago, in one of our eastern cities, an address from the Secretary of one of our laymen's Brotherhoods, in the interest of revivifying the Churches. The climax of the address was a bitter passage in which the speaker charged that ministers are cowards and — not to mention the lack of rugged moral living — fear to hold up a standard that would rebuke even the wicked lives of their people; contended they have great regard for the holding of their places which real enthusiasm for God would endanger, and declared that the office had become mere gilding upon achieving society; decorative but useless.

There was truth enough in the charge to

more than sting — it was challenge that had to be answered. The reply came from a minister of rank, and with some feeling, but few could have been prepared for the words. "It is no easier for a minister to starve than it is for any other man," ran the apology, and no franker acknowledgment of the charge could be framed; no more sweeping denial of the minister's function could be made; no baser slander of the Christian disciple could be implied.

But what is disavowed in this infidel defense is exactly what should be, for real religion is the spring of the most valorous life; it is adequate fact and reason and feeling for sustaining one in any kind of loss for righteousness. The minister is the very mediator of the Gospel. If he cannot dare for righteousness, which is his field, what does he more than others. Lacking this, the good of the Gospel is but empty phrase. If he is prudent and calculating, putting place

before the truth, and ease before righteousness, his religion is no better than the worldly wisdom before which he bows. He thus actually has no gospel and no power in, or respect of, society; for he has no saving from sin and its misery; no great comfort for sorrow, or in any abasing; no adequate impulse for daring; no superior incentive for serving; no surpassing and constraining righteousness.

To do more than the rest — to stand when others fall; to have peace at the center of life, however disturbed the circumference, and when others fret; to suffer without complaining; to starve if need be for Christ's sake and gladly; to fear not death nor poverty nor what man can do, for the glory of righteousness — this is the aim, and ample for this is the power, of the Gospel. The Life expresses itself in manifold ways according to occasion, but the essence is such a bounding enthusiasm for God, that it overmounts or removes the greatest obstacles. It

is a passion for righteousness that esteems the reproach of Christ greater riches than life.

He alone can lead who cares enough for goodness to suffer for it. The condition is simply that single-mindedness which, daring to be a slave to love, is exalted master over all. A double-minded man, unstable in all his ways, receives nothing of the Lord. The most constraining and admirable thing is enduring a cross for righteousness. If we only dared to die for men, we could lead and save them. Such real faith is the Christly magnetism. All real love has in it the compulsion of the love of Christ.

No one can open the record of the words and deeds of our Lord and not feel at once the charming vigor of its moral tone, nor fail to note the presence of a power nerving to undertake and to endure for righteousness. The Master is blind to nothing of the might of evil, and Himself felt its cruel hate, but

His spirit notwithstanding is victorious — the majesty of enduring love.

The Gospel is a challenge and a stirring call to arms. Unflinching loyalty to the most perfect righteousness is its demand, in the balance with which life itself nor pain nor poverty nor shame, can count at all. It presents a life scornful of ease and praise and possessions, which things, according to its word, might only be enemies, of which one need rather beware. If one, to gain the world, lost his soul, it was a fool's venture, while he who gave up his life for Christ, was praised for wisdom and rewarded a thousandfold. Christ's anger burned against evil men who for their comfort oppressed their brothers and by their exaltation of a worldly glory caused little children to stumble, but praised with stintless words one who had left houses and lands and wife and children for His sake and the Gospel's. He laid upon His disciples the conversion of the world by a

gospel that runs counter to natural desires and to a worldly wisdom firmly intrenched in strongholds of will. He warned them that for His sake they would be driven out of cities and be brought before kings. He used to say with startling emphasis that His disciple would be hated of all men, and in prospects that chill all but raging enthusiasms pictured the offense of the Gospel.

He pictured the consequent glory of Life with the same vigor of stroke, and dared to promise every peace and mastery. If one ventured wholly it was to gain all; and one might be so lifted up that he mock cross and flame. Trusting goodness wholly, the very framework, and time and tide, and the warp and woof of things would be his allies, and he be in league with the stones of the field, and the will and eternities of God. Not only would other men be taken captive by the manifestation in him of what is so deep in the universe, but it in turn would support him.

Jesus' living was wholly valorous, heroic. He himself suffered the loss of all things for the Kingdom of God's sake. He was poor and homeless, hated, betrayed, put to death: but he was the most tranquil and joyous of men, who despised this shame as a light affliction, and took reproach for God as great joy. "He that would save his life shall lose it," was before the word, action that cast calculating prudence to the winds. "He that will lose his life for My sake and the Gospel's, will save it," was before the word, the most daring fidelity. He drank the bitterest cup; He suffered the shamefullest death. The beasts of the field were better off than He. Both endurance and gain are masterful: the atmosphere of faith is majestic.

The Kingdom of God may indeed become a passion, and one be as hungry for righteousness as other men are greedy for gold. Yokes become easy, burdens become light for love.

We suffer for love and yet thrive. We give ourselves upon the altar of our country. Men endure hardship and loneliness and want and incessant toil for riches. The note of the Gospel is not less imperial. The Master's word is "unto death."

The apostles were of this heroic frame who counted all things but loss for Christ. "For God has set forth us the apostles last of all," runs the record, "as men doomed to death: we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake . . . we are weak . . . we have dishonor. Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: reviled . . . persecuted . . . defamed . . . we are made as the filth of the world, the offscouring of all things . . ." The Great of Israel, it heartened the early Church to remember, were men of the same

faith, who had trial of mockings and scourgings, of bonds and imprisonment: who were stoned and sawn asunder and slain with the sword: destitute, afflicted, evil entreated, wandering in deserts and mountains and caves of the earth. The heroic age of the Church is crowned with martyrdoms: men and women, for a joy set before them, endured pain and death as if they were paths to glory. For this great venture their faith nerved them. From the righteousness which is love, and was their goal, nothing could turn them. In the grand loyalty of their faith they counted all things but loss for Christ. They feared nothing but sin; they desired nothing but God: and in this singleness of heart, all things conspired to favor them.

It is clear Faith has no monopoly of endurance, and though it has surpassing reasons and motives, it may be pressed hard to hold first place, to fail in holding which would be

its undoing. That the minister should bring to his high calling less of the daring peculiar to it — necessary in every undertaking, but for which he has surpassing motives — is the danger, and it thus fail to appeal to the vigor and valor of manhood; lack of which single-mindedness — though a hundred creeds be held — would be fatal unbelief.

Given the endurance of the soldier, so great and so common, the disciple of the Cross to be superior must be a man of nerve and iron. War has its own dangers and sacrifices and hardness, but by far the greater history of the world is its story. Life itself is offered as the stake: privation and weariness count not, nor sore travail and anguish. Of this every conflict bears witness. When the great apostle required a figure to illustrate the character of the Christian, he gave exhortation to endure hardness as a good soldier. A certain militant spirit that scorns the hard is its essence. For their country in

time of war even common men do valiantly and with an enthusiasm that is passion. Men are not weak and calculating here; adequate motives and grounds are found to sustain them. But what if with all its truth and sanctions and enthronements of righteousness in God, less than the same spirit rule in the Church! What if the minister bring to his calling and to God less than the valor of the soldier!

Love of home blossoms in steady sacrifice and endurance, sustained by its own quiet motives, and often as if bred in the very bone. All that a man has he will give for home, and while it endures, the valor and sacrifice of man will not be left without witness. For love men wear themselves out in labor, undertake the greatest tasks, take up the heaviest cross, count themselves nothing. Here, too, men quit themselves valiantly; fear nothing, give all.

I think, as I write this, of one whose frame

is of this mold, and to whose undramatic valor I am constrained to bear witness. If it were required that he lay down his life he would do it calmly and gladly, but his is a heavier cross. He has worked steadily for years and unto weariness of the flesh, but unskilled and improvident, with a family of five besides, he has fallen upon evil times. His wife lingers with sickness; death long delays. Used to privation and without the gift of friends, he himself cares for the house and the children and the sick — day and night and unto exhaustion — with no complaint but rather with the joy of that great love which knows no other mind. Without means and with a tottering credit, there was pressed upon him a neighbor's love. "We are indeed happy," this cross-bearer explained, and turned the pity away.

It is not uncommon, rather otherwise, and that is why it is mentioned here. Not for any applause does he do it — he is under the

eyes of no multitude — nor from any definite belief in God. He is but the commonest of men, but love has made him a slave. And he is glad of the bond. Everything depends upon where one's center is, and upon what is on the other side, whether a load weighs heavy on the scale-beam. Set a disciple who is on fire for Christ to laying up possessions, and it will be an intolerable burden.

If one is measuring valor in terms of scorn of death, the gladiator of Rome could hardly escape naming; and the whole standard of human endurance is raised when we name him. In the arena the martyrs, too, fought the beasts for love of Christ in that ruggedest fidelity of the faith. But for their own reasons and motives, these other men courted death — the victims of some merciless enthusiasm. So long as they did it, Christ was dethroned, had the apostles come short of the same daring. As we know, the apostles did not fail, but for purer reasons and motives,

defied the worst men could do. And so it was the apostles led, and that Christ was enthroned Lord over that world.

Commerce is a hearty passion in our day, and men of nerve arise to possess the kingdom. Not to speak of the ceaseless toil of its daily round, and the being spent, time and strength, and life even unto men's souls, nor of what ample toll is gladly given, consider such enterprise as that of which Irving tells the story, in *Astoria*. Could men dare more or endure more or make greater sacrifices than these men in their dauntless attempt to establish the fur trade in this wilderness? These explorers and adventurers count all things but loss for their prize of glory, and, disdainful of ease and the sure, cast themselves upon danger and death.

Having far better reasons and grounds, the disciple of Christ legitimately leads these others in endurance and valor. They endure

for but an earthly crown: he for a heavenly. If they do so well without the vision of Christ and of the love of the Father and of the eternal years, with the incentive of these, any kind of stalwart man must scorn mere ease and favor and riches, in the pursuit of the righteousness of faith. Spurning the sheltered haven, he challenges the dangers and treasures of the deep, upon which faith bids him launch out and cast his nets. Fed by such visions and reasons, even poverty and persecution are not hardships too great. If the gladiator can find grounds for the enthusiasm that dares, St. Paul knowing whom he has believed, may not be counted mad if he lives among scourgings and prisons and poverties and many abasings for the Gospel's sake. If the zeal of Islam is what it is, what may not our zeal for our Master be!

There is a service to be rendered, a cross to be carried, some sacrifice to be made, a Kingdom to make come, some one to die for the

people or for the truth, — why should not I be the one to do it. I know better than any other the grounds and reasons for service; the sustaining motives and warrants for sacrifice. These others can have no Master like unto mine, whose glory of service lays upon me constraining charm. They know not as I how vain and weak are things, nor have felt as I the glory of love. Others may push and crowd for the first places — their master bids them so — I whose Lord is lowly will be last and least. Others may pine and suffer for things — I am ahungry and will suffer for righteousness. Others may live for the praise of men — I will learn to bear reproach. Others may fear death — I will learn to think of it lightly. They will be concerned with themselves — I will love others and give myself for them, for the sake of Christ, who loved me and gave Himself for me. They will labor for the meat that perisheth — long hours and all aweary, and

it be in vain. I, too, will strive unto weariness, because my labor is not in vain in the Lord. No real approval of conscience, nor favor of God, nor sustaining grace, lights their place. All these are mine. I but name God to my troubles, and sorrow and sighing flee away. Greater joy than makes them count things loss for their fading crown, makes me esteem the reproach of Christ, because my crown of life fadeth not away.

If commerce lures the trader into the wilds of forest and haunts of savage, the Kingdom of Christ may lure the Jesuit upon the same trail and gladden his heart in the midst of the same hardships. The same enthusiasm, with its valor of daring, that is conspicuous in camp and arena and home and office and wilderness and mine and shop, must not be wanting in the Church. To lead here demands the same energy, the same sacrifice, the same daring, the same whole-heartedness: and more, just as the motives are more sur-

passing, that in comparison the others are but the reasons of fools. Lacking this, the ministry must so suffer in the rivalry of the world's interests, that the Kingdom of God and the Church will be no longer considered as worthful; and for lack of men to give Him witness, the holy God of Love, whose fellowship is the priceless boon of life, will be conceived as vanity; and for want of husbandry, the gardens of God become again deserts and His cities places of waste.

CHAPTER III

RELIGION — THE EQUIPMENT FOR LEADERSHIP

THE basis of religion is certain facts, realer and surer than the stars. For the most part these have reference to the energy and resource and disposition of the universe. There is another will. And it is good. It is God's good pleasure to give us His Kingdom. God is love. The earth itself groans and travails to be complete.

The facts of religion are expressed in the creeds and the ideals and the people, which represent the work of the mind and the heart and the experience, or life, of the race upon the revelation of God of Himself, and ground the motives and inspirations for superior living. Every good thing and every

fruitful motive are taken up and unified in religion.

Now the minister, of all believers, has committed himself to these facts, -- he has accepted the creed. His hold upon these facts, his persuasion of them, his training in them, would seem to warrant the expectation that the fruits of religion should come to the best perfection among the priests of it. There may be other leaders, but the minister has the official equipment for leadership. In him is the recognized and valid foundation laid. Religion objectively considered is inspiration to life. It is an assessment of the ideals and grounds and motives for most worthful and victorious living.

The only logic of a creed is a life to correspond to it. All belief is for the sake of action. Every truth involves a duty. The great facts of religion are foundation for a life of transcendent good. Upon this connection between belief and life, the minister

justifies much of his effort to win men, and it may be demanded that he make productive in himself the program and the motives he presses upon others. He who gives his life to persuade men to a tremendous good by the use of certain facts, must himself not only have taught those facts but must also have felt the power of them. It is because he believes that he calls others to believe.

The practical logic of the facts of our creed carries us into the most thorough-going enthusiasm or heroism for the good. Every creed is for the sake of life and stands or falls with the life it makes. The facts of religion themselves are so great, the visions and ideals of life so persuasive, the experiences of life so justifying, that inevitable enthusiasm, out of which life comes, is begotten.

The practical issue of monotheism is the unity of life. Followed back to its significance, it declares that the discords of life are

but seeming; one will and heart unite all. All men are children of one Father. In polytheism the rivalries and the divisions of men are carried up into the purposes and the conduct of the gods. But in fact, in the heart of things, the good alone is enthroned. And it is for all. The graciousness of God declares that this total soul of things is for us, and is a gracious energy of will that goes forth to inspire and to meet our own good endeavors — that runs like a favoring tide beneath our keel. To rest in it quietly, to work with it earnestly — the heart of all true religion — is its only logic. If death breaks not the continuity of life, but all we have made our own is carried forward to new investment under other skies; if it is a physical change like the slipping of a garment, and not a moral change like the being brave or faithless; if it is but a sleep, waking from which we know the same joy, and love still the same good, and have the same soul, then

we dare bid it defiance and lay down our lives for the truth that is ever the only way to life. If God is judge and overturns and overturns and overturns a thing until he comes whose right it is, and He gives it him, then to do righteousness is the coming of summer with brooding good as to garden and field. If Christ is the incarnation of God and the sum of the universe, then likeness to Him who served is harmony with our environment, a moving with the tide of things and not against it, the condition of all things working for us, the law and the reward of life, and so a resistless compulsion. Then the fullest culture of our being is pledged by the universe, and optimism is the very spirit of the Faith. Then, too, missions and all Christian service are but the expression of the inner groaning or yearning of God, and we might dare strip ourselves bare in an enthusiasm to love and to give. Under this fact, fear might become faith, and luke-

warmness in the service of Christ a burning zeal to bless others.

Thus in the faith we hold to certain facts revealed, which, vindicated and proved, become to us beliefs. The Gospel is thus not from man; it is from God. The basal facts of religion are as gravity, or the procession of the seasons, or the nature of gold. These realities are revealed to man, not made by him. Other foundation can no man lay than is laid. St. Paul did not owe his Gospel to man; he owed it to God. We do not make the facts of religion; they are as far beyond us as our making the sun. We accept these facts, declare them, live by them. They are the rock upon which we are secure. They are the celestial gravitation which draws by mighty love. Our service is supported in reason; it is vindicated to our understanding; it has its confirmation in human judgment. The facts speak to the mind as objects to the eye. The creed of Christ, answering to

reality and basing conviction, is equipment for heroic and masterful life. In the grandeur of its facts and in the power of the might of them, it grounds a fearless enthusiasm. The only logic of belief is glorious action.

Only by holding the great doctrines of the Church as something apart from fact, and from life — mere traditions, without inner meaning; the theory of the books and not the facts of the universe nor the experience of the soul — can one miss the constraining power of them. What if God is love, as He is declared to be? Who then can prudently save his life, or be content while the unprivileged are without a habitation in the Spirit?

It is not thus that we are made by this faith to strain but harder at the oars, — as if the teaching were but a fiction to produce a greater endeavor; it is actual fact that the mighty winds fill our sails, and tides bearing us up set toward our haven. God works —

that is the fact and the power: and we are inspired to work — that is its appropriation.

The facts of religion — facts touching the disposition and feeling and energy of the universe — are as absolute and authoritative as gravitation, as real as the tides. Love is actual law. It is not of man's making; it is of God's essence. God abides, being faithful to it. He cannot deny Himself. The minister simply speaks for God. He does not create the facts; he has had them revealed to him. The physicist does not make gravity, nor the astronomer the stars. "Thus saith the Lord," is accordingly the minister's seal and authority. Here is his equipment. He is strong in the Lord. He goes in the power of His might. His is the armor of God. All the majesty and amplitude of God are his.

In this is the grandeur of the minister's calling. He is the moral leader by virtue of the constitution of things as moral; because

his motives and constrainings are as deep as absolute and essential being. What is truth to the mind is objectively real in the world.

One feels to contend that the full logic of our belief be accepted in simplicity; that men trust the convictions and conclusions of their minds without any reserve and without any fear. To do this is for the mariner to obey the compass. Not to do it is to refuse all guidance as unreliable, and to be at the mercy of voices that we have to own are false, and to admit to ourselves we do not believe. Our belief is our pilot. To disobey what we approve is to play the fool with life, unpardonably to sin, to put out the very light given for safety. Whether or not the minister himself accepts the logic of these beliefs, he relies for results upon the impression these facts make upon others, if his preaching is to be other than sounding brass; and if he himself does not yield unto enthusiasm before the logic he urges against others,

we all know very well how feebly he believes the truth, how dimly he sees the glory; and, too, how little he can persuade men; how impossible it is that he lead.

That superior life which means leadership is the logical compulsion of our creed, and for this by education and training and consecration, the minister has the official and accredited equipment. All should know that only the wisdom of fools indicates that there can be any real or permanent endeavor or life apart from a deeply laid foundation in the grounds therefor; it is folly for a minister to come to his task without an appreciation of the great facts and truths of the faith. Expect no hearty nor wise endeavor that is not the issue of the mind's work upon things: things are not established nor grounded nor done until they are laid in reason. The will can give only timid and fickle loyalty against an uncertain mind.

Now the minister is the one who has the

equipment for leadership in the worthful things we call spiritual or real. He has examined their foundations, he has measured the depth and the height, he has tested their validity and strength. He knows how absolute they are; that they are of God. Other men may only recite the creed; he has tested it, believes it, lives it, declares it, defends it. Other men miss the significance for life of the articles of the creed, like *there is one God;* he feels the practical significance or logic of it; compasses it as cosmic fact. Other men get no present inspiration or power from the endless life; he feels the mighty tug of the reality at his will. Other men may not know till he convinces them why missions must lay a tremendous challenge upon men's will. He has searched out the logic of it, and — if his words be more than the saying what he should say and not what he knows and feels — is himself constrained before the truth he has to own. They may be lukewarm; he

cannot be who has been face to face with the facts of his creed. The minister is first converted by his knowledge of ultimate facts. No man's faith or enthusiasm has a right to equal his. He may convert no other by his sermon, but he is himself converted by it. If he himself is not first converted by it, no other is likely to be.

The minister's intellectual training does warrant the expectation that the fruits of religion should come to perfection among the priests of it. And this among all religions is the valid assumption — moral leadership belongs to the minister of religion.

Let us cease to expect the common, the lukewarm, the halting, the prudential, of the minister of Christ. At every step there is foundation in reality for the superior, the heroic, the authoritative, the enthusiastic. Let us send the cowardly and the ignorant back to the springs of inspiration and power. They are here, we know the paths to them.

Let us insist that in all honesty the men set to lead make the venture that connects the creed they recite with the sublimity of life they praise; that they bring the will into captivity to the thought; that they follow in all honesty the logic of their creed. For consider: have they not simply to choose between admitting that the premises they defend are felt to be false, and — granted that they are valid — confessing to insincerity of life. The alternative is intellectual or moral dishonesty.

If the logic of the Christian faith is not conclusive, and does not carry with it action and the glory of life, these men must find the grounds upon which they can secure themselves with enthusiasm. They might be forgiven if they did not believe anything. But then they must not confess, but rather oppose, the Church's teaching. If a man believes it and declares it, he must also make his life a vindication of it.

Religion comes equipped for superior life also because it embodies certain ideals, and stirs certain emotions and feelings and admirations and wishes. Now an ideal is the emotional equivalent of a reality. Christian ideals, too, are grounded as deep as God. These ideals are: the beauty and order of the natural world; the ineffable grandeur of the Kingdom of God; the equipment of things for, and the movement of things toward, a glorious end; the glory and attraction of Christ; the praise of, and the wish for, grand achievement; the oneness between desire and deed — the unity of the heart's world; the brotherhood and native equality of all men; the condemnation of light and easy ways; the undying soul growing in power and glory in the way everlasting; the army of the redeemed and victorious coming out of every land and time.

These ideals are the flowers that all love and praise; the music that is sweetness and

harmony to all ears; visions that all catch from the sheen of divine garments and all know come from God. They strike in upon the soul in self-witness; they are the axioms and corollaries of our being; they answer to our nature as the landscape answers to the eye; they have the force of primal authority; and they are as much a part of the universe as the stars.

What one ought to do, it is safe and very life to do. The very ongoing does not turn traitor to the *ought* it brooded into being. Rather all things work together for good to them that are faithful to the *ought.* Even God abides by being faithful: He cannot deny Himself. One can if he ought. Who made the *ought* made also the *can.*

These ideals are incorporated in religion, if they be not, as I believe, inspired by religion, and it is to be expected that these ideals come to their fullest realization in the life of those whose equipment is distinctly religious. Be

that as it may, we all know that religion is no other than those springs that satisfy, and inspire the worthiest life, and if avowed religion cannot vindicate itself in this regard, it has simply forfeited the reality that gives it right to be, and is sure to have its place taken by those things to which men do give their allegiance because they strengthen and greaten life.

But the real dynamic of Christianity is Christ. He is the incarnation of all truth and all ideals — a person. It is the love of Christ that constrains us. The moral grandeur or sublimity of the Son of God begets in us loyalty. The inspiration of Christianity is not alone in truth but in what more stirs in us a passion. "For his sake" has, through the times of greatest enthusiasm and in the best of men, been the motive. Christ changes us into His own likeness, creates within us His mind. He terribly rebukes of lukewarmness and sin; appealingly invites

and charms. He is the object of our trust: inevitable, because He is trustworthy; the ground of our optimism and hope. Faith is the inevitable impulse after contact with Jesus. St. John affirms, "He that sinneth hath not known Him." If anyone sinned it was proof he had not known Christ. It is in His name, by His divine glory and virtue, that one is saved. His life has begotten the abundant life, in the glorious and great ones, in the quiet and joyous ones, in the daring and victorious ones, who in turn have enriched and ennobled other lives.

Christianity is fellowship with Christ. It is not first law to be kept; it is a companionship, friendship. It has in it the warmth of devotion. It is for Him we count all things but loss. Sin is disloyalty to Him. Virtue is loyalty to Him. Prayer is communion with Him. Joy is His approval. In cowardice we deny Him; for money we betray

Him; in envy we crucify Him. Our lukewarmness is forgetfulness of Him. No one is condemned because he is bad, but because he does not believe in Christ. No one is justified because he is good, but because he believes in Christ. The heart of Christianity is Christ, and religion is a personal relationship to Him. It is an experience of the soul. For His sake, whose love takes us captive, we do mightily. It is His love that stirs our love, and we are launched on the mighty enthusiasm that is the tide of religion.

Who is friend of Christ has constraining power. Poise of mind and soul, warmth of love, spirit to dare and undertake, and charm of person — are all his. These beget in turn in others, interest, devotion, willingness to be commanded, and a sense of God which is authority. Now the ministry as friends of Christ are wrapped round with those ideals, and the Spirit, which issue from Him; they know Him, and here, in what begets devotion

or passion, have also the equipment for leadership. They dwell in His fellowship; they have felt the power of His constraining; they have entered into His mind; they have answered His call to service. It may be that for years they have walked with Him, and the divine face has shed upon them its radiance. This is great privilege and constraining. Other men live in associations not the best; these men are ever in the face of vision.

Here too we need a frank acceptance of the approvals and admirations of the heart as the very program of life, and fearlessly and enthusiastically to commit ourselves to Christ. There is solid ground beneath our feet at every step. Our ideals simply cannot be gainsaid; they represent the self-evident and undeniable; the compelling. The moral beauty and glory of Christ lay upon us inescapable charm. The incarnation of the good tremendously constrains us. Daily we

are brought into judgment by Him, and pronounce our own doom: we are miserable cowards and cravens — we see and approve the better though we follow the worse. But looking upon Christ, the noblest and best are stirred within us — we, too, go to the cross.

We know by every feeling and to a certainty that no one can pin to truth and fail; that if we do good the heavens will not fall; that our condemnations of folly are in spite of all effort to excuse; that we loathe ourselves for our divided life; that Christ is our true self. Here, too, the machinery for heroic living is perfect and within the keeping of established religion. This is not to deny that it may become outworn, that it has many times stood idle, that few understood it, that it has not yielded a commensurate or living product. But it is in our keeping, and the day has come when again it must be chosen whether the output shall be worthier,

or whether current religion shall be discredited by other and more vital ideals or faiths. To save religion and make it a power, the ministry must lead. And the ministry can lead only by fearlessly and joyously accepting its own logic and ideals, and living a masterful life. To believe in God is to be devoted to the God we believe in — is to commit ourselves to His will and His mind. Religion is partnership with God in the work and glory of life.

The equipment of the minister for leadership by virtue of his immersion in the contemplation of the facts of the creed and the ideals and the heroes of the faith, and by personal fellowship with Christ, is wholly adequate. It is the official equipment of religion. Attention — do the psychologists ever tire telling us? — commands the will. "What one thinks today he will do tomorrow," is the law. Positive conviction and full persuasion are not born out of strange and

uncertain thoughts. Can it be otherwise than that a busy, flitting life be without mighty convictions and strong religious passions. Once men prepared for great careers by retirement into deserts: they came forth from their thinking and fasting and watching and praying and communing burning with faith. Moses and St. Paul, the great religious leaders, are examples. Meditation is a human necessity, not an oriental fashion. Men do not attend to the problems of life and destiny, do not think, do not conclude, do not have fellowship with Christ, and so are without strength of mastering conviction. Here, on the positive side, is the explanation of enthusiasms such as patriotism and religious feeling. The continued attention of men is arrested and held. Keep any cause intently and constantly before the attention of men, and they are subdued to the environment. This is true of even bad causes, as history proves.

Here then with the minister, by every legitimate expectation, should be found religious certainty, enthusiasm, warmth. His vocation is the concentration of attention upon grand and majestic life. He dwells by the very springs of power. While other men feel the touch of the worldly things they work with, this man breathes the air of another world. To yield to the pressure of a blind community that he bestow his time upon a round of trifling labors, is the undoing of the minister. The habit of prayer, in the earnestness that enforces a fast, and continues through long times, and comes to a personal consciousness of Christ, has discontinued, and penalty is paid in weakness and uncertainty of conviction. The decline in our day of the great moral convictions marks religion as well as literature, politics, commerce, and art. There is no vision and the people perish.

Yet faith, that commitment of ourselves

to Christ and to the living our ideals, is always an adventure. Men are mighty, not according to their knowing and feeling but according to their will. Will spans the gulf between our creed and our life. There is always an element of venture, of trust, in following Christ. Divine service is a great speculation. We go forth weeping, bearing precious seed, to come back with joy bringing the sheaves with us. Determination and decision count for quite as much as knowledge and feeling. This explains why people may know the creeds and be without passion for Christ; may have a beautiful philosophy, and be torn by fears; and why, on the other hand, simple-minded people may be enthusiasts for righteousness and be beyond fret. The courage of one's convictions or admirations is the primal equipment. The first real step toward God is the will to proceed. The hindrance is often a moral, not an intellectual, defect. Even a very little

knowledge, a sense of right or an admiration, is enough to begin with.

A strenuous act of will is necessary to carry knowledge and feeling over into actual life. For it is difficult to keep a thing so good as religion from ending in itself; which would be as if the stream which should turn the wheels of a mighty activity should lose itself in the broad meadows of delight. One is reminded in this connection of the scathing satire of Jesus upon the priest and Levite, servers at the temple altar, who could without help pass a wounded and dying man by the highway; and upon the Pharisees whose hypocrisy he lashed with righteous vehemence.

The divorce of truth and life, desire and deed, is practical unbelief, with many illustrations of the failure to recognize their essential belonging together. The fact of the inability of one's philosophy to command the life, and in consequence belief exist on

two levels, one of mind and one of conduct, is notorious unto jest. It is reported, I am uncertain whether or not of Charles Lamb, that he was once asked if he believed in ghosts. "Of course," he replied, "I *do not* believe in ghosts; *but I am afraid of them.*" One may easily come into an attitude toward religious truth and feeling by which these become merely pleasureable and not useful, and it be of such an one as of the Russian Count of which Mr. John Stoddard used to tell. His bed was to him an object of pride and a satisfaction to contemplate. "But" — he was wont to explain in showing it — "I do not sleep *in* it; I sleep *under* it." Religious truth and feeling give certain pleasure, but for all our having them, we may force them to no real comfort or service, and we be as poor as unbelievers. Only the most earnest and persistent effort of will can meet and turn this tendency of practical unbelief. To be satisfied with the intellectual and emo-

tional apprehension of religion, and to compel no obedience of the will, is to be still without Christ.

The temptation is subtile and especially is the minister subject. Preaching is aimless and futile for this pre-supposition; and life is weak. The glorious truths and facts and feelings yield no living product. Conversion is of the will. There is no vital and saving faith that is not loyalty.

The ultimate ground for religious certainty is thus the experience of the soul. For though the story of God's nearness to others be precious, and the creeds of Christendom imposing witness, they can never take the place of that personal knowing Christ which is the ground of every certainty and the very soul of religion. "I know whom I have believed and am persuaded," are words of rapturous certainty of St. Paul, but oh, I dare use them, not so much to repeat his story as to tell my own; the same grace may

be magnified in me of a God who still lives and loves nor has ceased to work. Ours is not a whit behind St. Paul's grand privilege. As the towering saints came to certainty in their day, so, too, may we come to it in ours.

This is the very grandeur and freshness and power of religion: it exists in no book, which but contains the story, and is not the thing — it is created afresh in every believer. It is not a history past; it is an experience present. Its very existence depends upon its first-handedness; it is uncertain and feeble only when it becomes an echo. The believer may try to rest on another's witness — conventional explanations, vain traditions, standardized *ordos* and feelings and experiences; and I bear witness that current and strong is the temptation to base religion here, instead of my going into the Holy of Holies and meeting God there myself. The first is easy, but oh, it is futile: the second is a travail of soul, but its issue is certainty.

The very denial of this privilege of the soul is common, for one may come to think that the deposit of grace has once for all been made, or vary that unbelief with its equal — that great privilege is to be hereafter — and in either case lose the Gospel which is Christ's Good News, "The Kingdom of Heaven is at hand." It is not a past to be lamented; it is not a future to be awaited; it is here with all its abounding certainty and passion.

Every sterile time has been an ignoring of this high privilege; every season of fresh life and power a return to it, as when the barrenness of winter has given place to summer with its throbbing life and its glowing hopes. One is reminded in this connection of the scathing satire of Jesus upon the religion of his day — traditions of a faith once living; tombs of something only remembered, but now dead. He found in Israel no first-hand relationship to God; no first-hand knowledge

of Him. He dared to declare that He found God within himself, met Him there, and knew His character and will. He made the knowledge of God of even date and claimed the privilege for every soul. That is the charm and power of Jesus.

In the early Church every believer was in himself a new possessor and witness of grace. For no books had been canonized; the fresh and living spirit of the soul's experiences had not been extracted and bottled in creeds. Religion had existence only in the immediate and first-hand relationship of the soul to God. That is the charm and power of this martyr piety.

When the Church after fifteen hundred years was well-nigh smothered under its accumulated traditions, rites, conventions, creeds, and the Church was so far dead that even the profligacy of the clergy was no scandal, the native longing for a first-hand access to Christ became passion to a few,

and the Reformation broke upon Europe like sunrise after the torpor and thraldom of night. The passion of monasticism and its steadfast endurance of faith as among the Jesuits, sprang out of an immediate and mystical certitude, and the very glow of the apostles is once more upon the Friends of God. The great vitality of the Puritan and Wesleyan movements had its being in this emphasis, and the power of such preaching as Spurgeon's. It is the secret of the really effective ministry of all those Churches that excite our wonder. Some first-hand knowledge feeds the devotion and passion of Father Damien and Mary Reed and Henry Drummond and Dr. Grenfell, and makes the wonder of grace of all those whose lives bring to us both condemnation and hope.

Religion lends itself to proof and is vindicated in life. The goodness of God is not a speculative dogma; it is the experience of the Christian. Fearlessly to do right is to

find great allies in the pervading will. To go forward against obstacle in confidence is to find the hindrance removed, as the water of Jordan parted when the feet of the advancing priests touched it. That things are working together for good may by trial be proved with full certainty, to the great freeing of the spirit and the undergirding of the will. One who has tasted of the good things of life may fully know both the way thereto and the glory of them. One may know whom he has believed and be entirely persuaded.

Every trust in the sincerity of the world vindicates itself. This is the great emancipating fact of experience. For several years I have made a study of my own fears and worries, in whose bondage I was missing the joy of life. It is a delight to confess that most of the direful things I feared did not come to pass; if I had not feared them life would have been strong. And what

came were much softened, and I have had to admit they enclosed a good will. And still others by resolution were overcome. I am forced to the persuasion that a good order is around me and to know something of the goodness of God. Bravely and fearlessly to go forward as if difficulties did not beset, is to find that they quickly dissolve; to attack closed doors is to find that for the most part they swing open almost at a touch, as if one has the right to go in. To trust goodness is to find it strong. To be loyal to Christ is to find Him Lord of life.

The proof even of immortality is given in experience in a present wealth of life. "Shall I live again?" — He knows to a full certainty who is fully alive now. It is inconceivable to him, so much alive, that he should cease to be. Authority is given to him who has weightiness of soul, glory of life. The Goodness of God ceases to be a mere conjecture and hope; to one making the test

it becomes a positive and a working certainty.[1]

Not without the best of grounds has our religion come into being. It has the firmest foundation, it has convincing witness, it has the choicest fruit. Verily the things of it are the things that establish God. These ideals and their sufficient motives; this Friend who cares, and stirring our love; these facts of life and their good reasons vindicated in men's experience, make up its content. No calamity could compare with the discrediting of what represents the good gains of all the years; no service could compare with the giving new life and power to the formal and official machinery of religion. We may be thankful for all other leadership, that knows not the Lord's name nor makes His sign, and may comfort our hearts that

[1] The reader is referred for a fuller statement of religious experience as source of working certitude, to the author's volume, "The Naturalness of Christian Life," New York, 1902.

His spirit stirs beneath and inspires all goodness, but that must ever be meager and occasional compared with that glory of life which is the certain and natural fruit of the Church, for the production of which all the great motives of life have been exhibited, all the great facts of life vindicated, all the great heroisms sanctified, all the noble lives lived. The inspiration of all real worthfulness is God in Jesus Christ His Son, and faith in Him is ever the sufficient constraining to the souls of men. If one is true, it is because somehow a gleam has been caught from Him; if one leads men it is because somehow the glory of His life has had compelling charm. There may be choice fruits along the highway — chance richness and wealth without apparent right — but it is not in vain that the gardener knows his craft, and our expectation is of his husbandry. The Church has official equipment for leadership — a creed and a faith and an experience with a Friend.

This equipment may at times seem to men to fail of adequate production and not to be justified. All departure of leadership from the Church is a serious raising of that question. Men are feeling that anew in our day as they have felt it in other days: certain hide-bound humors may, like conventions, take away the fresh life and power which prove religion's right to be taken seriously. The call in our day — no one of discernment can mistake — is insistent to the making a very genuine connection between the equipment of the Church and a superior life in the Church. The alternative is a discrediting of religion so thorough that no minister can maintain the respect of men for intellectual or moral honesty. He will be discredited as refuse of weaklings: and this is the cause of his already waning influence and authority. This is the stake at present. Failing in this the Church will still be the retreat of weak souls whose lives have

lost all sap and vigor, but it will not command the interest nor the allegiance of men of power and will, of heroism and abandon, who will invest their yearnings in industry, in politics, in the home, in the university, and from their own motives and grounds. As once, the Church will again be divorced from the main interests of life, and become a retreat, off the traveled way, without connection with reality, and without appeal to the heart that longs for a salvation laid in a mastery of life. And that is the least remnant of its glory.

Much as at first, the Church again today has its fortune to make in a new world. Somewhat disestablished, it must re-intrench itself in the affection and reverence and hope of mankind. But as in the case of the Bible, which has in itself the inherent worth by which it is certain to re-canonize itself, the Church has inherent wealth and equipment to re-enthrone itself as sovereign over

the destinies of men. What it did originally against tremendous obstacles, it can do in this day. No fact has ceased to be; no glory of Christ has departed; no capacity of man for loyalty and enthusiasm has been rendered void. God is a living God. Who speaks for Him and goes forth in His name has pledge of authority and power. In a man conformed to His will, God is tremendously constraining.

If the Church does not command motives sufficient to sustain a life transcending the common, and enthusiasm in that life, it must find them. The alternative is an obsolete or weak deity. Our God will be looked out of countenance by more virile and accomplishing sorts, who do touch men in the glory of life. He will be driven from his throne by the heroes of humanity. This means that religion must issue in glorious life. It means that religion must ever renew itself by incorporating the heroisms, the

abandons, the motives that issue in majesty of life. It means that Christ must ever be made central. By fresh and constant incarnation, the artificial, the impossible and the second-hand, must be supplanted, and humanity and reality kept in the divine things.

CHAPTER IV

THE MINISTRY'S LOSS OF LEADERSHIP

IF the Church has not lost supremacy and authority, it scarcely can be said to have a place commensurate with its equipment. The longing of men to know the reality and the tremendous goodness of partnership with a stronger Will, the longing for peace and for mastery, is not met: the Church is a disappointment to many aching souls. Nor does it lay upon men dissatisfaction with their emptiness by exhibiting a superior good. The gulf between the Church and the world may be so narrow as to be undiscoverable. So the Church commands an attention so slight as to be an ignoring, and while there is the form of respect, there is not that ruggedness of virtue

which compels allegiance, nor that charm of life which inspires devotion; nor that zeal which arouses opposition. The rise on the other hand of certain sects with higher standards, with hearty demands, and with practical fruit — one of these seizing upon and insisting that a possible close connection with a gracious Will is even so, and making disconcerting headway — reflect both the measureable failure of the Church, and the cry of the heart for God. The continued growth of the Young Men's Christian Association and the Salvation Army; the instituting of Social and University Settlements; the enthusiasm for political and industrial reformers with even their material schemes, and the many activities for good, organized outside the Church and appealing to no religious motives, indicate not a satisfaction with the leadership of the Church. No one believes that the hold of the Church upon the masses is so light without good cause.

Most of us have sometime confessed that it has been too timid before rapacious and predatory greed, that it has rather recited its creed than lived it, that it has rather preached Christ than walked with Him, that it has claimed Brotherhood and been heartless and cold, that it has held up the cross of Christ and itself been without passion. The Church does not greatly impress the world as having a great boon to offer — it is so without passion. Yet the Church is called to judge the world; and has such equipment that the gates of hell may not prevail against it.

As an aggressive and daring champion of righteousness the minister may be outdone by the social reformer and by a type of political leader, both of whom may be without the recognized equipment for moral power known as religion. A journalist bent upon exposing fraud and injustice, and calling men to serve their brethren, may command an audience and an influence beyond

the minister of the metropolis. The enthusiasm of some labor leader for his brother's welfare overmounts the lukewarmness of the minister with his consolations of God and his law of Brotherhood. Some enthusiast with a fool's scheme gives his all to the cause that compasses only bread and is sure to fail, when the apostles of Christ preaching His cross, miserly give that God's Kingdom may come in their own State and in China. A professor of social or political science, or a teacher in a common school, may be creating individual purpose and public conscience beyond the minister.

The minister holds today a place of waning power since diminishing numbers are touched by him at the point where he chiefly ministers. A sense of the smallness of his opportunity as a preacher weighs heavily upon the minister, and drives him to doubled effort and to prayer, or to catch-crowd sensationalism, or from the pulpit, and makes

the distress and bewilderment which burden his soul. The people he reaches are so few, and the community itself is so great, that whatever he feels to be the need, he has sometimes to own that he counts for little. And that others share this feeling loosens still more his hold.

No observing person can be indifferent to this waning interest in preaching. A summer or two ago, in a suburban village of the wholly better class in New England, in a church seating seven hundred, the writer preached to a congregation of sixty, one-fifth men. But for most of the day the streets and cars were thronged with people, more men than women, to whom no preacher had had chance to speak a message, and whom no one from Christ had brought into judgment. Whoever was leading these people into purpose and hope, he was not a preacher, and while of course my work that day was not lost, he who had had set

upon him the seal of moral leader and was equipped with the approved motives and facts, was as one without power and honor. I ventured to make lament to my host, a justice of a court, who assured me that while the people are not in the churches, the ministers must not think they are going to ruin; a hundred other moral influences are at work. In his mind the minister is being rivaled if not superseded; and that is just our alarm. With this decline in church attendance continuing, one reflects that the truths and the ideals and the experience of religion will come from other leaders, appealing by unofficial methods and motives, and — as one has a right to fear — be supplanted by things of vanity.

The current depreciation of the minister's worth, the temporary waning of his power and his consequent loss of leadership, come, however, unquestionably to some extent, out of a general inappreciation of facts.

It is not as if the minister is wholly to blame. The very greatness of the minister's work, the difficulty of his task, the sublimity of the life he is to live, easily give chance to undervalue his worth and to lay upon him blame. The layman's impatience of organized thought; the unmet demand for preaching that is inspirational and comforting and interesting instead of instructive and thoughtful; the scorn of the fact that all real and permanent gains wait for the conquest of the understanding; the layman's overweening demand for mere numbers of converts and tangible results — often unmet — all contribute to the current loss of regard for religion, the minister and the Church. The inappreciation of the power of iniquity, the weakness of human nature, the unbridled paganism of the pursuit of wealth and of pleasure, the veil upon the invisible and spiritual, the relaxed discipline of the home, the increase of wealth and ease and the

attendant loose and ungirt habit of life, the shrinking from such self-denial as is common with less soft circumstances, — all make response to valiant living feeble, the minister of goodness to be scorned and the Gospel itself unwelcome. The general discredit of the authority of religion attendant upon the discovery that certain views once cherished with positiveness must be modified, with the weakening of the former motives, and the failure to appreciate the infinitely greater persuasion of the motives that rule in their place, — are large factors in the light holding of religion.

The laity, too, have assumed functions formerly the minister's, the very success of the minister making rivals for his place. He does not seem to have kept in advance of those he has been leading. Colleges founded by the Church have likewise come to maturity and vigor, while the Church which founded them has lost control.

But in our passion to measure and count tangible results it must always be remembered that the preaching of the Gospel of Christ and the living of holy lives, influence men's thought and feeling and activity, and quietly shape the common conscience, by which bodies of men and individuals, which have not the name of Christ, are inspired, and in accord with which they do their work. One may not care to have the Church's name upon a statute if Christ's spirit pervades it, nor to have the Church take up every reform if the men it inspires with His passion will do it. The preacher of Christ may not appear in the transactions between buyer and seller, but in his community, it is likely that he dictates terms to both. He creates and gives direction to a conscience which is sensitive to the presence of injustice, and under command of which the great reforms move forward. His position is like that of an engineer applying driving power to

machinery. The Church unquestionably is still controlling power and influence in the life that surrounds it. Nine-tenths of all the social workers in America today are members of Christian Churches. The vast and varied philanthropy of the land is fed by the same spring. Trade is softened, politics restrained, the home purified, men and women kept from vice or raised to grand virtue, intemperance and prostitution intolerable monsters, because of a conscience created by the Church. One may envy the minister of Christ his place and his power. He does foundation work, beyond sight and beyond measure. He cleanses the whole atmosphere in which all the common relations live. The whole creation waits for his revealing. When he comes, all vagrant and lifeless interests are ordered and vivified. Everything liveth whither this stream cometh.

Considering the soul of more worth to God,

and to a man himself, than the whole world, as the Master declares the soul to be, and considering the loss of the soul as the loss of the mind, to which it is likened, — which hints also the horror of the loss — the minister, giving himself to the saving of souls, however little he be esteemed, is after all the sanest and worthiest man in his community. Compared with this servant's rational work, all the much-honored passion of men for gaining things is as the chasing of phantoms by the insane.

The minister is disesteemed because of the very interests he is devoted to. This is no mere fancy. In more than one day it has been so. To this effect is a warning of Christ. One who has himself suffered is not likely to miss the meaning of the cross of Christ and of Nero's gardens. Many still today suffer reproach, whose manner of life is foolishness to the world. They are regarded more persons to be pitied, than

elect to be honored; ignored than persecuted or praised. But the minister himself will never fall into making what men think of him a substitute for his own or his Lord's approving. However little he be esteemed of men he is of matchless worth to God. The old-time reverence for the minister of Christ is nearer the truth than the new scorn. When other men's work is burned up as chaff, his work will endure as gold.

The initiative and sustaining faith of great movements and of common goodness, springs from the Church, which is eminently the institution with insight and moral power enough to create conscience and religious conviction. It is not its function to organize armies and draft laws and head revolutions and reap harvests. It plants the Word in the souls of men, and conscience springs up and fruits in worthy doings. Though it be forgotten that the Kingdom of God comes not with observation, and his throne seem

to be shaken, it remains true that through the Church the minister of Christ is today pre-eminently the moral leader in his community.

With this avowal made, one may be allowed to point out that there are factors touching organized religion, contributory to a waning leadership of the ministry, that are valid for criticism. The equipment, the calling, the work of the Church are grand, but compared with its warrant, its zeal is languor and its method futile.

Judged by such heroism as is known in war; judged by such heroism as has been known time and again in the Church; judged by such enthusiasm as is known today in commerce and fortune-making, the Church is bankrupt. More than once the Church enlisted the daring, the strength, the heroism of men unto martyrdom and in the cause of conquest; men dared to die in their allegiance, for a creed, for a view of the sacra-

ment, to possess a holy place. Monasticism was a misguided program, but the ardor of monasticism challenges our admiration. Their administration was faulty, but the spirit of the Jesuits is impressive. That the Church has today a like zeal for righteousness no one can maintain. The effective ones are not found in it, or at least are not enlisted in its service. It is kept in life by men of a less power and nerve, while the fresh and bounding life flows through other channels, or stagnates because it is not commanded and challenged.

Judged especially by its own standard the Church is nerveless. If it does not see its task, it is as much at blame. Its personal morality is but a little above the common. It is not grand, magnificent nor enthusiastic, as its charter warrants. It fears, or at least fails, to attack the evils that prey upon life; is too weak or too cowardly to challenge flaunting and impudent wrong; is too easy-

going or indifferent to take up a really active program for righteousness. Perhaps it does not persuade even itself of the tremendous difference between right and wrong, nor know its heritage in the will and glory of God.

No only is the Church program not seriously faced, it is insignificant and petty. It must often impress one as being quite off the beaten and practical way of life, unrelated to the real needs of men, and a kind of doubtful and unearthly goodness, as if it aimed to get men into another world instead of making them masterful in this. While its place in fact is in the very midst of the storms of the Academy, of industry, and politics — in the midst of all social agitations. These things, requiring to be judged by Christ, and conformed to Him, are its field. Its program should be great and masterful exceedingly, as its power is.

Nor does the Church set up for men a

virile standard, nor insist upon it. Its expectation is laid rather to the level of depravity, and not raised to a level with man's capacity for sacrifice. The conscience of the Church is not sensitive to great sins. Surely the shame of divorce, and the liquor traffic, and men's uncleanness, all brazen and presumptuous, challenge rebuke and judgment.

The Church does not feel the challenge of vast stretches of human waste. In several large communions, feeling is emphasized as an end — emotion, contemplation more than conduct, the emotionally pleasureable and not the energetic. The impression is made that the content of religion is a fairy tale to enrapture, and not a program to be lived, as if everything is done when one has felt tenderly and admired. Its faith is often pietistic and not practical. Its ideal as militant is not accepted, if known. Conversion is made so petty and slight a matter

as to merit scorning. The ruggedness and heaviness of the cross are turned into the vainest and most trivial of matters. The cross may even be taken out of men's lives because it has been set up in Christ's. The Church is without the daring of real sacrifice. It plods along its contented way without a serious heroism in behalf of the goodness men in other days died for. Only a few in any Church suffer hunger or cold for Christ's sake.

The Church is powerless to command even the material resources involved. It begs unto faintness and to men's contempt for necessary money, and to secure it resorts sometimes to methods that betray how slight is its hold upon even the interest, not to say the sacrifice, of the community. There is money for a hundred other good interests in abundance — schools, libraries, science, sports — not for the Church's program. The contrast is brought into strong relief when a

church stands in the midst of a great community of comfortable houses and loaded tables and well-dressed people, with such an expenditure of money as the world has never before known, and has to beg for a paltry few dollars to maintain itself from shabbiness. Yet the Church is in command of motives that have led men to give their lives.

The Church schools are shifty and vain, and by no charity can be called serious enterprises. It is as if they were content to be doing something without raising the question of efficiency. Resort is not infrequently had to a teaching force whose unblushing impotence is the more condemning that it does not know its shame. No secular enterprise could live with such discredit. The traditional Sunday School convention, as still common, in the light of the new teaching, and of a credible theology, suggests a man in his dotage. But here a new order of things is preparing.

The Church halts before its missionary program — the one enterprise that has in it the spirit of sacrifice and real courage. Other interests are imperial. Our politics and our commerce are making conquests in competition with all the world. But the Church is not awake to the imperial character of its Lord: it does not believe in Christ for the world. If it did, it would go forth with mighty passion. There are no closed doors but the unwillingness of prepared men to give themselves, and the unwillingness of Christian stewards to give gifts. There are heroisms, but the Church does not enlist them. Other things are conceived of as framed into the universe, but Christ is not known as essential. The chief aspect of the Church touching the militant, is the modern missionary movement, but even here its courage is not widely nor enthusiastically shared. The ample logic of our faith is not trusted.

It is only because sturdy measures are not to be ignored in a matter of this importance, and with the conviction that the words will not be taken to apply indiscriminately, that one would be encouraged to bring charges of weakness against the ministry. But for the sake of good many a risk may be taken. It seems true that the ministry has become mediocre; for considerable part without enthusiasm or passion for real goodness. It is a hard saying, that this mediocrity extends to morals, but if is meant, not a comparison with common standards, but with the extraordinary known among men and with the standard of Christ and the glory of religion, the charge cannot be refuted. He may have foundation for quietness and confidence and victory in the midst of the crosses of life, a measure of life quite attainable and attained: but how fares it with the minister? He may have such reposeful strength as to take the experi-

ences of life without flinching and with radiant hope; such challenging heroism as to dare attack iniquity and to stake every worldly gain: but is this glory common?

We cannot do better than to search our hearts here. I recall what a marveling there was in one parish when death touched to sleep one of the minister's children, and he was disturbed unto despair and misery, who had no anchorage in the goodness and wisdom of God. There is foundation for that repose and equilibrium of soul that the trustful know, but he was wrecked like many another faithless one. But the Gospel is that we may mock our losses and the grave. I knew a minister losing money in an investment, whose life was torn for more than a year by the harrow of worry, just as if there is not the joy that no man can take from us. In the face of opposition to them, I have known pastors to fret away the joy of life — pagans could not have had less hold on the

goodness of God, nor more bondage to fear. Trust in the disposition and resources and ordering of the world as good — the trust that makes it favor and all things possible — quite a real thing and the best in the world, I bear witness — they had not made the conviction nor the habit of life. And the people marveled, if not by word, by that more serious marveling, their discredit of religion. That is why religion fits into life only as idle tale and dream — it fits only so in the life of him who is set to lead. When, on the other hand, he comes who takes his pain as his chance to learn love, and by his faith removes this mountain; when he comes who counts it joy when he falls into manifold trials — laughs at poverty, sings in prison, despises shame, loves others as himself — religion is brought down into life as a real boon and tremendous good.

The conduct of ministers in connection with their settlement in places of service

is a sore spot where ethics becomes very common-place. Let me here speak of no other man's sin since I may blush for my own. There was a time when I concealed the part I played in having my name and praise laid before desirable Churches, frankly places with a good salary. I considered no other. I now see I had a very feeble hold upon that superior life which makes one's relations with others direct and not diplomatic, and upon that love of truth and service which sends one to a small place, rather than have a large gained in that way. And I paid for my unfaith by the vanity of my life and the worthlessness of my service.

A friend of mine within the councils of a Methodist Conference, held recently, lamented to me, what he characterized as "the shameless seeking of ministers for the good places." I myself attending a convocation of ministers of a district of Congregational Churches was impressed with a

noticeable alertness of interest in vacancies in desirable pastorates. This is not complained of as wicked. It is complained of only because it is respectable, legitimate, defensible; that men see nothing wrong in it.

The Presbyterian Board of Missions has been unable to find a competent man willing to carry on its work on the Isthmus of Panama. No first-class man in all that body with the nerve to undertake this difficult work! But in the Government Service, the best engineer and medical officers are proud to be sent to the Canal Zone.

Archdeacon Stucks of the Episcopal Church spent months addressing gatherings of Seminary students and college men, and appealed personally to young clergymen, to come to the help of the Church of Christ in Alaska, but no man offered. Women volunteered as nurses and teachers, but no minister would preach the Gospel and

administer the sacraments in a hundreds-of-miles parish along the Alaskan coast.

The makeshift of a common morality to which ministers sometimes resort is confessed by one who, with so little sense of committing outrage, tells rather with boasting for shrewdness how he came into possession of a set of much esteemed books. In consideration of the benefit that will accrue to the salesman when taking other orders to be able to say that this important man has bought the books, and in consideration of an encomium upon the books, they are sold to the minister at a considerable discount, and the books he did value enough to buy at the full price, they conspire it shall be represented he valued enough to pay the full price for. That may be legitimate business but it is not Christian conduct; that may be shrewdness but it is not honesty. A minister may do that, but he cannot do it and lead men, nor do it and know the best

of life which is of God. Laymen may do these things and lose not the stake of their profession — though they lose their souls — but the minister who does them loses the place of power or leadership among men.

The program of many a minister is not such as to evince enthusiasm or passion. On the other hand, the mood of his program is oftener apologetic. The impression made by most sermons I have heard is of indefiniteness, weakness, vagueness; of an insistance upon unessentials. No distinctly good news was declared. The matter of the sermons seemed to be concerned with the traditions of men and not with a living amplitude, or with the positive redemption of life. The gospel commonly declared and the program commonly followed are not tremendous, nor rich, nor practical, nor interesting. In a church service one would be apt to feel in evidence a concern for an elegant propriety and miss the passion of

the missionary and the prophet. The imperial note is wanting. In a meeting of ministers, discussing *Aims for the Ministry*, the impression left upon me, and upon every other I must believe, was of men dealing with petty ideals, with little sense of the grandeur of their enterprise, and with no great breadth of vision, nor passion for service. The spirit of heroism and the capacity for generalship were not evidenced. Ministers, for most part, do not challenge the vicious and bad to a renewal of life, either because they have no vaster good to offer, or yet because they do not believe wicked men are badly off. And yet all authority is given the minister of Christ. All must know how the concern of some ministers is merely to get people into church membership, without at all compassing the matter of an ennobling of the life; satisfying themselves with the formalest and least appreciations of religion, if it be not rather

merely to show why they shall be retained in their pastorate or called to a better.

The equipment of the ministry intellectually, considered from the point of view of a practical and ethical creed, leaves much to be striven for. The motives set forth for action are often crude and weak, if they be not immoral. Salvation is of the crassest and most impossible of kinds. Atonement is mechanical and commercial, rather than vital. The thought forms are often put for the essential truth. I have canvassed several hundred ministers to ascertain their understanding of the gospel message and the goodness of religion, and found relatively few who held an understanding simple, definite, clear, first hand, and great enough for enthusiasm.

The theology of many a minister is quite untenable before the general intelligence, and discredited before the test of life. The religious interest and emphasis are often wholly aside from reality. Clear and deep

thinking are absent as commonly as ennobling experience. To mention a *faith* that takes the place of real mastery or character, and a theory of the Atonement that makes Christ's cross a substitute for man's own, and the thought of heaven that makes the getting into another world the justification of vanity, or the putting off the achieving, of life in this, is to learn how strange religion must appear both to the practical and vital demand made of religion in our day, and to the genius of Christianity. Dramatic redemption still holds the place of an ethical revival, and an individualistic theology the place of social responsibility. That men recite their creed or unite with the Church or witness for Christ, is, under the leadership of many a minister, still the program, instead of that men live a Christly, mastering life, and serve their neighbor. To hark back to a sacred past to find things worthful and interesting, or the anticipating a glorious time, may be

the attitude, to the terrible ignoring of the only chance the soul has, and to the surrender of the only ground for a present religious interest. Thus the program of the minister is laid, not along the beaten highway of thought and action, but along the by-way of interest, where men of mind and will do not travel.

Pastoral visitation, as it is commonly performed, is a vain thing for an apostle of Christ to be giving his time to compared to that earnest persuasion to, and that simple touch of, the good life of Christ, of which social calling is the counterfeit. To comfort and quiet and make heroic the soul of another by fellowship, is serious and worthful business, which challenges a pastor's best, fulfils all his other work, and is the most gladly welcomed of all service. In its degenerate practice it is without seriousness; is confined to the less achieving of the community, and aims only at such connection

as will attract attendance upon the Church services.

The program of the minister is commonly not held unto heroism; his effort for God is too much without passion. There are evils but they are not terrible enough to provoke attack. Standards are displayed, but they are not high enough to compel following. The news he brings is not good enough to raise hope and hazard. The bondage of men is not terrible enough to make their rescue a passion. There is zeal, but it does not consume. Commonly the preacher's authority is but advice, not certainty born of experience. His rebuke is but opinion, not condemnation. The words he speaks are not seriously vindicated and proved in his life. At best, he has but called men to fight; he has not shown the glory of the service, the oppression of the enemy, nor himself gone forward.

The not infrequent desertions from the

ministry go strangely with the grandeur and supremacy of the interest. These desertions are not significant when certain kinds of service are substituted. But in other instances, they are a kind of judgment. When a minister gives up his apostleship because he has fallen heir to a fortune, or has married a rich wife, or is wooed by prospect of material gains in business, or because he has had no speedy nor great promotion, or has had but small visible success, or has come to sixty years, — he has fallen away from the enthusiasm for which the glory of Christ and all the equipment of religion is the adequate ground.

The essential thing in leadership is vital faith. Now faith is the giving substance or embodiment to those ideals which we call our hopes. It is a great adventure. But it is wondrously vindicated. "I, if I be lifted up from the earth, will draw all men unto me," is the leader's assurance. If the Church has

lost power it is because the Church has lost faith. If the ministry has lost influence, it is because wide gulf has grown between its ideals in the Master and its life in His disciples. The protest against the dominion of tradition which wrought in the Gospel of Christ may not be wholly unfit for our day — "The water that I shall give you shall be in you a well of water springing up unto everlasting life." It flows for each day. It is not stagnant from long standing. It is as fresh as the need. Faith is a present, overflowing, satisfying consciousness and power of God. In order that this might be the privilege of the Church, Christ gave himself — "that He might present the Church a glorious Church, not having spot or wrinkle or any such thing." No marks of age are on it. It is as young and fresh as the times. The spirit of buoyant youth is in it. It is not decrepit nor old. It does not date from, nor live upon, the past. It has its source

of enthusiasm and power in itself. Its certainty is like the certainty of those martyrs to whom it is tempted to go back. Only each day's freshness is sufficient for that day.

Every discerning person while deploring that one should so write, must recognize the glory and height of the standard that make the foregoing words beyond contradiction. They are relative to the heroism and devotion of Christ and to the best history has shown. The standard contemplated is relative to the equipment and resources of religion. When a martyr gives himself for the faith, and an apostle counts all things but loss for Christ, and a monk is poor all his days that others may be rich and that his soul may live; when a minister has for souls the passion others have for gold, and is his such amplitude of life that passing through fiery trials he is not burned, and through floods he is not overwhelmed, and falling into

great tribulations, he can yet count it joy — there is given some revealing of that exceeding glory, for the making which our faith is constituted, and Christ came, and the minister is called. Without this grand loyalty in mind, the words written here may seem an attack upon sacred interests and eminently worthy people — a criticism wanton and false. I have, however, conceived of religion as a grandeur of life and as Christliness, and affirm the entire deliberateness with which the words have been written.

I cannot, however, let all the foregoing stand without repeating that the words are not indiscriminately to apply. There are men and women in all our Churches, going in and out of our houses and shops, meeting us on the streets and in the market-place, whose lives are beyond the power of sorrow or of fear; whom faith in God has kept true and calm, and made achieving and full of good works. They are fountains of cheer and

peace; storms break against the rock upon which they have built, in vain. Having forsaken their all for goodness, they hunger for righteousness alone. They have labored to lay up treasures in good habits and right thoughts, and while they have used the world and the things of the world, they have loved only God. So they have not been hurried, nor confounded, nor put to shame; they are established, masterful, crowned. Their common heroism is the redemption of life.

There are people, too, in all our Churches who are effective instruments of justice and love; who will that the Kingdom of God be set up in the earth. They apply the law of Christ to their business, to their homes, and to public service; men with whose names it would be a kind of sacrilege to associate the thought of self; who serve their fellowmen; from whom other men catch the divine passion. They are beyond the trial of things, because they have built on Christ. They are

rich, but they have learned how to abound — they have lived simply and have loved. They are poor, but they have learned how to be abased — they have lived contentedly and kept faith in God.

There are thousands of ministers, too, whom the foregoing words of sharpness cannot touch, and upon whose manner of life only Christ can sit in judgment. These are the glory and the power of God. Their souls are knit to God with a great passion, and a zeal for God eats them up. Only God knows the terrible crosses they have carried. They fear the face of no man, and forbear not to declare the whole counsel of God. By the very greatness of these, all others are brought into judgment. Where the gulf exists, by this comparison, it has appeared, not because the vain man's manner of life has been pulled down below the actual, but because the standard of Christ has been set up.

CHAPTER V

THE POWER TO CONSTRAIN OR LEAD

HOWEVER the somewhat discredit of the Church and its leadership has come about, it is the minister's task to gain for religion a place of reverence and authority, and to constrain men to adjust themselves to the spiritual possessions of the race. One may point out that there is lack of laymen with a real grasp of theology, who are impatient of the ordered thought which is to the minister so fundamental; one may blame these transition times; one may charge that the men of nerve and capacity have gone, not into the ministry, but into places paying great money; one may lament how strong is the spirit of the world. And one may deplore it all. But it is the minister's

business to turn this captivity. In retrieving the spiritual fortune of the Church, and to this end recovering his own place in the world's reverence, the minister of God is challenged to show how much of a leader he is — if he have wisdom, conviction, courage, magnitude.

There are many wise things he may do. There is, however, no substitute for wise enthusiasm for righteousness, and for Christ the spring and sum of it. Leadership is to be gained and held by a life so wise and rich, by a masterhood so strong, by such resource and power, by such quiet confidence, by such victory over evil, that thereby men's attention will be arrested, their understanding quickened, their conscience stirred, and their wills enlisted. If men misunderstand and misjudge religion, if their eyes are blinded to real richness, if they have habituated themselves to evil, the answer and the light and the power must be a superior life. Such

life is terrible rebuke, conviction of sin, and great constraining. This by contrast evinces the emptiness and vanity of life. This brings new hope and new endeavor. The blasting indifference that sweeps upon us passes over and is gone; there comes a flooding passion for the Christ who therein lives again, and the desert places are watered into life.

In setting forth the facts and ideals of religion, and in persuading men to them by means of language, the preacher has very formidable rivals. He may not always gain attention nor excel here. The great poets and novelists and dramatists of all time have addressed themselves to his task, and the masters here live still in the books that now have their day of glory. Much very good timely literature, too, though of less permanent value, easily attracts beyond the charm of the preacher. The one-time province of the religious teacher is invaded by masters whose words bear greater authority and

charm than the utterances of all but exceptional preachers. All public speech suffers on these accounts. The old-time lyceum lecturer has passed or given place to the cheap entertainer. The great congressional and parliamentary debates are no more.

Nor can the preacher lay claim to an exclusive ear by virtue of the spiritual or religious quality of his utterances. The individual and public welfare, the spiritual possessions of the race, the conduct of life, are the staple of vast portions of literature; books become classic only because they reflect in best form the ideals of the race. One may find it easier on Sunday morning to decide in favor of a magazine article on some phase of political, industrial, or social betterment, than in favor of the sermon of the average preacher. The general average of intelligence is so high, and the vision of duty often is so clear, that the hearer may find himself anticipating the words of the preacher.

The drama, too, has vindicated itself as an impressive teacher of morals. Its popularity lies in its surpassing method. There are plays that are better than sermons. Hosts of people have no doubt of this. The stage, too, speaks to ten where the minister speaks to one and it speaks several times as often. The one-time supremacy of the vocation of the preacher is unquestionably seriously threatened. This is the day of print and the day of the play; and the place of the comparatively indifferent public speaker has diminished.

Yet the grandeur of his Gospel inherently marks the preacher for a leader in thought, and the charm and power of personal utterance overmount the printed page which bears the stamp of no passion. The preacher of Christ has unrivaled chance to sway men's feelings and to move their will.

But preaching, after all, and great as its chance is, is really not the minister's forte.

It is incidental and not fundamental. He can move from this threatened place without disaster, and even with immense gain, to his real stronghold. His field is the practice of virtue. His power is the force of personality. Not his speaking of Christ's words, but his doing them. Here his function has full and unrivaled sway. Upon this ground he is at home. Here he makes books and sermons appear as second-hand and weak instruments. He recovers his place as leader of the thoughts and holder of the wills and destinies of men by the force and charm of his person. His power is not chiefest in his words, but in his character; and this gives unrivaled and resistless power to every expression of his soul.

Christianity which the minister exemplifies and would communicate, is a life, a superior character. It is being bigger than anything that can happen to one. It is an education or training of the will. It is right thinking and right feeling. But it is these

for the sake of the doing; the fruit of religion is good habits of life — a superior being. Life is will. The only real good is a good will. The essence of life is doing, behavior, effort, experience. Character is the habit of the will.

This insistence upon the free doing of what we approve, that the minister accept as a matter of course the logic of his creed, that he do the Will, is involved on the very surface and is of the very essence of religion. For the sake of knowing and being and leading, he must wholly do the Will. It is the widest door to service. He will do more by his living than by his mere preaching, so much so that his whole stake may be said to be his life.

The current emphasis in educational theory and practice, the conclusion of the study of the laws of personal growth and influence, is tremendous in its insistence upon this fact of action. "The teacher must first greaten

himself," states the method: "No impression without expression," states the law. One act is worth a thousand feelings. Instruction by another is as nothing compared to that education which is an entrance into the doing of what has been learned. For the sake of greatening his own life, for the ennobling of his person, the minister must fully commit himself to a program of hearty endeavor.

We seem to learn by doing. Education is only through effort. Current treatises on psychology are at one in this characteristic insistence. The central place of the will in education — the emphasis upon doing — marks the present trend in education.[1] The place of manual training in our schools; the use of the laboratory method; the estab-

[1] "The willing department of our nature . . . dominates both the conceiving department and the feeling department." — JAMES, *The Will to Believe*, p. 114. Compare also PEABODY, *Jesus Christ and the Christian Character*, p. 97 fol.; and KING, *Rational Living*, p. 145 fol.

lishing of trade and experiment and practice schools; the return to the apprentice method in our multiplied technical schools; the increase of the clinic and of hospital practice in the study of medicine; the study of law by the case method, and the recognized value of experience in the work of life, — all show the primal place of will in the current method of education. We know nothing until we have practised it. Nothing is ours until it has passed into our blood. The only thing that makes a deposit in us and leaves its trace is action. Contemplation without action along its line soon gluts our vital processes. It is so out of keeping with the current spirit that for the Church to give it sole or first emphasis is to invite disdain.

The principle has the most practical recognition. A young man of my acquaintance, fitting himself for paper-making, now that he has graduated from college, has gone into a mill, there, by doing the work on various

steps of the process, to familiarize himself with the manufacture. With such practice established so positively and generally, religion can no longer stop with doctrines and feelings. It, too, must turn upon the will. The demand has already gone forth for a religion of action.

This principle recognizes that one's own life is begotten of action, and has its application, first, to the source of the minister's own religious certainty. It is not by thought or logic alone that one comes to a positive and enthusiastic acceptance of the truth. Obedience is rather the organ of knowledge. The way to truth is over truth, and the way to know more is to do some. Thinking, feeling, and willing are each acted upon, modified, strengthened, by the others. We can never be sensitive to ideals nor feel motives, nor have insight nor enthusiasm, save as we put our feelings and thoughts into action. This is the veriest commonplace. Not to do the

truth one believes is to cease to believe it. To admire and praise and not to will is moral suicide. Our nature is a unit — its parts are parts of a whole, and must work together and support each other. Willing, or action, is as important and as indispensable to life as thinking or feeling. Doing is the other wing by which we rise; either knowing or doing alone is unable to lift us up or move us forward. Like self-culture and self-sacrifice — to recognize the principle in a little different field — contemplation and action are inseparable. If the will lags behind the thought, even thought is uncertain.

It is impossible for the preacher to get even a real message or positive conviction save as he fearlessly and magnificently does the will of God, and quite up to the level of his admiration and knowledge. A grand message even can be compassed only by him who dares grandly to live. He will be without insight and compelling enthusiasm for the Sermon on

the Mount who does not do some of it unto sacrifice. "Do not merely think; try" is an injunction of insight. Taste and see that the Lord is good — you can never really know it by thinking or by feeling. More times than people know, their fainthearted-ness is the barrier to their belief: their unfaithfulness accounts for their lack of insight. The god of this world has blinded their eyes. The best commentator upon the Scriptures is the valiant doer of deeds; not a mere scholar in a library, nor a moral weakling anywhere. The preacher will wait for his message, and the pastor will wait for his program, and the disciple for any zeal, till he walks with God, and by a divine life enters into that high fellowship. Given partnership in some daring undertaking, one comes to vision. "The pursuit of the moral ideal is the path to certainty about God." The Gospel cannot be learned from the words of another, nor from any book. It is learned in

the clash of wills. Unless we experience a serious conflict of wills, vision is apt to forsake us. The ability to grasp and to understand waits for the ennobling of the life by action. Religion is will directed by reason, driven on by feeling.

Doctrine comes out of life as life comes out of doctrine. Men have been saying creeds — explaining and defending without power, dogmas they do not vitally know. The determining factor of reality in theology is rather the experience of the soul. He who does the Will knows the doctrine. Whosoever loveth, that is, serveth, knoweth God. The theology of St. Augustine, it has many times been pointed out, took its positiveness, as well as its characteristic shape, from his religious experience. The transference of religion from the region of dogma and history to the region of experience is once more the craving of the times. The only man who can bring order out of our theological chaos

and undergird our unsure thinking, is the heroic doer of deeds. The practical trend of theology in our day, and the intense passion for reality, are born out of the insistence upon the test of life. One may repeat a creed; but it is not his own until he has experienced it. It takes weak hold of his life until he has laid by achievement the foundations in his own soul. It is easy to echo St. Paul or another, but such echo is not compelling in certainty.

The high-handed and free-handed doing of the right urged here will quite clarify the vision, make sensitive the feeling, and strengthen the motive; it will fill with passion the dull indifference to good that lies heavy upon the ministry in our day, and is cause of so much disinterest in worthful things, and despair of soul. We are gorged with truth and knowledge. They have grown stale to us. We respond to neither our convictions nor our admirations. There

is indifferent relish for the very sublimity of religion. Nothing would so freshen life and give appetite for righteousness as high-handed endeavor and sacrifice. It would fire enthusiasm; it would give keen relish; it would give first-hand experience instead of second-hand knowledge; it would lift to high vision; it would give certainty. In a word, it would enlarge life to the power of high degree; it would glorify and bless the soul; it would make superior men; it would create leaders.

This, the insistence of all educational theory in our day, is the offspring of the spirit of the times. Nothing is so out of joint with the age as mere theory; the times call for the practical — for reality. Men are impatient of a religion that does not touch today, that does not work out in life; of claims that are not justified by life. They have cast out a theology that was scholastic, conventional, formal, and impos-

sible. They are relaxing hold upon a Bible that is made to tell of a God who has ceased to speak and to act. They are losing interest in a Church that in these times of enterprise is prudent, careful, timid, and without superior fruit. They are not even respectful in their thinking to a preaching that does not have authority in practice. That scheme of things simply cannot endure that does not vindicate its right to be by its inherent worth or weight. He who preaches and does not do is sounding brass. Whether or not he knows it, the people know it; he is not genuine. The good of religion is tremendous — the life it leads into is like a new order of being. The call is to prove this true in the way it notably has been proved true, in the only way it can be proved true, — in life.

For his own sake and for another's sake the minister must let himself freely loose upon every good thing; he must simply do

what he believes and admires. He must sanctify himself. People are insisting that this be seriously attempted; that this be done. And they will follow those who do it — are following those who do it. They are the masterful ones, and, as far as organized religion is concerned, this makes the situation in our day.

The experience of the race gathered up in our sacred books and lying beneath our theology is at one with current educational theory in its insistence, that for the purpose of enriching another's life the incomparable thing is a noble life. For the sake of influence as well as for the sake of vision and certainty, the minister must nobly live. Goodness is communicated from a person to a person. Character is caught from another. Life is begotten of life. Nothing is so constraining as the Sermon on the Mount in action. It is because we love that others love. The dynamic of Christianity is a

superior person. The good seed are the children of the Kingdom. A cause may languish until one comes who incarnates it, identifies it with himself, and then it makes headway with resistless power. Passion and enthusiasm, without which high achievement cannot be, involve persons. The transforming environment is a transcendent person. The first effective witnesses were martyrs. A friend is one who makes us do what we ought. So it is not a truth nor a law, but a Friend, that saves us.

This is the fact expressed in the doctrine of the Incarnation. It is by the divine person of Christ that men are saved — the popular view must not be allowed to corrupt the real principle. Religion at heart is a moral power, and that power is communicated by a person. Every serious religion has recognized the fact. In almost every religion, the gods have once lived and wrought as men.

In whatever way conceived, Christ saves us. All theologies are at one on the fact. The heart of Christianity is Christ. The centrality of Christ in modern theology is in recognition of the central place of life — of the tremendous power of a holy person for the education of the soul. It is not truth, it is not law; it is a person that is the great education. "As the husband is, the wife is." Religion, when evaporated into a philosophy, or into an abstract ideal, loses its power. Many lessons by bitter experience have been learned here. Character is begotten of character. Personality is begotten of personality. Superiority is begotten of superiority. "Because I live, ye shall live also," broadly tells the story. What a man does and is, is worth more than all he says, and knows and feels.[1]

[1] "Our need is less a matter of direct teaching and preaching than of atmospheric influence, example, pure speech, gentle manners, sweet temper, strong handling, firm stepping in virtue." — DuBois, *The Natural Way*, p. 248.

The doctrine of the Incarnation is included in the larger doctrine of Creation. God does not hold himself aloof from, but expresses himself in the visible and historical and personal order of things. Christ is not merely the Truth and the Way; He is the Life. God's will is commensurate with His thought. His will or love is a gracious energy going forth through this goodly frame and manifest in Jesus Christ and in all good people. To think and to feel are for God to act. God is not wholly outside his world, but is in it and through it, the life of our lives. That is the necessity of creation.

The doctrine of the Holy Spirit safeguards the same fact. Now the emancipation and the enlargement of life are associated in theology with the Holy Spirit. And the Holy Spirit is God in a human life. He is an incarnation of God of even date. Stripped of its traditional suggestions, the

doctrine means that holy life begets holy life. The good seed are the children of the Kingdom. Holiness is constrainingly beautiful. By manifestation of the truth — by an actual living it — it is commended to every kind of conscience. A really good person wonderfully rebukes of sin, calls to new hope, inspires new endeavor, and so works the enriching of life.

Education is by contact with persons. By fellowship with another, one comes to think and feel and appreciate and act like that other. Instruction is a feeble thing which involves neither feeling nor will. Character is not taught; it is caught. To know the truth is far from doing it. What is chiefly needed is the power to practise it. The commonest thing in the world is advice, and the most impotent. The least common is an incarnation of advice, but it is resistless. Merely to instruct in moral things, to utter commandments, to point out laws, to

preach the Gospel, — this is much less than the best. Many a preacher has reaped scant harvest, and has come to doubt because of the feeble response men have made to his preaching; — even the serious attention of men has not been arrested. Mere preaching as a matter of fact, whether or not preachers themselves know it, has come to be the by-word of the achieving world. It has been certainly discredited by the slight interest it has lately preserved, and by its scant power for the redemption of life. The beauty of the moral ideal as spoken is the admiration of all. Both thought and feeling are taken captive by many a sermon. But preaching is yet but a kind of calling to battle; it is not a battle. Clearly the call in this day is for men who will themselves take up and live and make real the moral ideal. Christ must live again. The minister who would compel to Christ must not declare Him with less power, but must live

Him with more. Indeed these two cannot be separated. Can one persuade to cheerfulness who is not himself cheerful? Can one fire another to patriotism who is not himself patriotic? Can one stir heroism who himself shrinks therefrom? This at any rate is in accord with the discernment of the common wisdom of our day, and mere preaching is longer without normal power or respect. The leader of our day is not a herald; he is first a doer of the word. We believe in action; we believe in will; we believe in the power of life.

The practical significance of this fact for the minister is great beyond imparting. His whole office and aim is the enriching and the ennobling of the common life. He is the minister of religion. His work is the communicating of the character or life of God to men — the producing of quiet, resourceful and superior people. He is to make effective all the available moral power;

to find and to apply to men the regenerative influence. He is Christ's mediator. His must be no less than his Master's purpose. He is to make a society of superior and serviceable people.

For the sake of sanctifying others the minister must sanctify himself. It was the Master's own program. The power of Christianity is the moral splendor and excellence of Christ. "I, if I be lifted up from the earth, will draw all men unto me," is the secret. To impart a superior life, the minister must have a superior life to impart. The spiritual stream can rise no higher than the fountain. The person can effect no more than his own weight. He can give no more than himself. Life is only from life. Apart from this, effort along other lines is simply wasted travail. The minister's confidence, for the ennobling of life, must be the Lord's — "Because I live, ye shall live also."

The minister may lure himself into using

makeshifts for this serious program, but his being of account dates from the time he is persuaded that his chief business is to live a transcendent and masterful life. When he lives this, the Kingdom for which he has been pleading will come with power. For the sake of leading men to God, the minister must himself live God's life. His influence with others as his own knowledge and happiness, depends upon it. Practically his whole efficiency is conditioned by his character. For instance, no indifference and no objection to religion can live in the face of this witness. On the other hand, by his loveliness men are constrained to love. The contagion of his cheer and courage and masterhood is inescapable. We are transformed into his likeness whose likeness is unto Christ. God is never so real and persuasive as when manifest in a person.

Teaching and preaching are conditioned as to force, as well as to content, by per-

sonality. A sermon is the transcript of a person. Every genuineness acts with its own weight. No bad man can really preach. That is, he cannot transform life by what he declares. Solomon is the standing warning of the futility. The remedy for ineffective preaching is to glorify the life. Not to speak again of the condition for insight — were one merely to say over the persuasions of another, no one would be impressed. The sermon is no weightier than the preacher. The office is no greater than the officer. The message is no weightier than the messenger. The force of Jesus' words was in Himself. Preaching is but an incident in the minister's work. To live the truth is that to which he is called.

One recognizes an example of this insight in the provision of the truly Christian priest of Gilhoc, of whom Pastor Wagner tells, who, laboring for tolerance and sympathy among the religious denominations, at his

death asked that he might be borne to his grave by heads of families from the different denominations; and in the provision of a great expositor who, the better to make effective all his expositions of "Thou soweth not the body that shall be," directed that his body be not buried, but burned.

The recognition of this general fact has given rise to a wide-spread dissatisfaction with the former methods and matter of Church schools. The emphasis, in every creditable school, has shifted from the sole teaching of facts, of creed or Bible, to an education by contemplation of worthy people. The study of heroic life is on the right track. Fellowship with the noble and strong is redemptive, while mere information and knowledge are relatively without inspiring power.[1]

But the study of heroes of another day

[1] Admirable educational courses based upon this valid principle are available in the text-books of the Graded Sunday School Publishing Company, Boston.

lays terrible condemnation upon the poverty of this, and suggests the real task of the moral leader. It is that he himself grandly and gloriously live. The Old Testament leaders must be outdone. There is something better than to be going back to Peter and John. It is ourselves to live as worthily in this day. It is to manifest the glory of God. This is indeed serious business, but it is well-nigh the whole stake of the minister. He needs to realize that his power to save lies in his willingness to live Christ's life.

The moral power of the teacher is much more than the bare facts of the teaching. The problem of religious education is the problem of the teacher. The main thing is to afford a contact with life. This is the weal or woe of the home, whose power for life has passed into a proverb. The real equipment of the school is the teacher. The dynamic of life is a person. What is a

precept or an entreaty compared to a friend? A book — is it not but a sorry makeshift for a life?

The disappointing output of our Church schools is doubtless because we enthrone the teaching and scorn the contact of life. Indeed, the whole idea of a school for religious instruction, with its sole emphasis on knowledge, may be a big mistake. The work is easy, but it is futile. What is better is fellowship, companionship, friendship, love, — to realize and so to convey the grace of God. This is hard, but it is rewarding. Jesus chose the Twelve that they might be with Him. The people when they came face to face with the glory of the apostles, remembered that they had been with Jesus.

Organizations get their moral power from some person. Machinery while good for control is useless for creation. For creation the requisite is a person. The heart of the *Fratres Minores* is St. Francis. A republican

form of government does not succeed by virtue of its constitution, but by virtue of the character of the people it works among. Experience has shown that an American city, with the ideal form of government, can be the worst governed in the world. The success of co-operation waits for the co-operative man. Many a minister has hailed some new movement or some organization with hope, to find it in his own hands only failure. Other men made it go. The power was not in the by-laws, but in the energy, wisdom, enthusiasm, — that is, the character — of the man. An organization is what the head of it is. Enthusiasm, persistence, insight, mastery, sacrifice, hope, — these come not with a constitution, but with a person. The colonel makes the regiment, if the regiment does not make the colonel. Neither is made by the manual of arms. "Where MacGregor sits is the head of the table."

A Church's real strength comes not with great numbers of formal adherents, but with, it may be, a few people of passion and quality. The madness for mere numbers is a fool's folly. Judgment is not upon how many are saved, but upon the fashion after which they are saved. A whole army has but confusion of counsels and fear until the general is found. Then one man of confidence and courage leads the triumph. Progress is written in the lives of a few great men — it is not the story of mass movements.

For the most part a Church waits for a man. When he comes who is baptized not with water but with the Spirit of Christ, the dry bones will live. The people will first be puzzled, but their indifference is at an end — their sneer shows that condemnation has been laid upon their hearts. Coming to vision is but the beginning — the wholesome contagion spreads and works healing and mighty ennobling of life. And incidentally

the problems, both of congregations and of material support for the Church, are solved.

By both experience and by theory, the missionary method is changing. On new ground, moral power is sifted, compared, challenged. Here method is stripped of traditional old clothes and is measured by what it can effect. Forever the former exclusive emphasis upon preaching has passed away. What has come is the setting down in the midst of the vain life, a section of Christian society — the Church, the home, the school, the hospital — a Kingdom of Life. The contrast is vivid and compelling. Christ lives again in the midst of the despair and shame, and suffers anew His Passion, and hope springs up, as in a desert the flowers lift up their heads when the rain falls upon the parched ground.

The influence of living the Word is never so narrow as is that of preaching it. The despair of the preacher is that the godless

community does not come within reach of his voice. There is thus no leverage. This security does not pertain when the agency is a life. The spirit pervades the very atmosphere, becomes common knowledge and public conscience, and so convicts of sin. From it, as from the presence of God, there is no escape.

The supreme interest and the longest attention of men are in life, action. This makes the fascinating interest of the drama. Compared with this the preacher's sermon, if it deal with but bare ideas, is clearly seen to be weak. The wise man who is eager to lead men into a glory of life, will thus rather enact the tragedy of glory before men's eyes. For this he has the highest warrant. This method would first bring into judgment the worth of the minister's work. For consider: if this man's life were staged, what would there be in it to redeem it from pettiness and to make it elevating and interesting:

what of passion or heroism would there be in it to call out men's admiration and will? Looked at in this light must he not see with what earnestness and seriousness and grandeur he must live if he would even interest men, much more lead them to God? But can he for a moment doubt the tremendous power with men of a genuine partnership with Christ?

It may be, for instance, that for real success in some great campaign for righteousness, in a State, or for the creation of moral standards, a few men will have to die. Consciences will be dull and heavy, interest will be slow and tedious, enthusiasm will not be created and gather, till some seal their convictions with their blood. Then the supreme value of the good has been witnessed to. And so, they that these men turn in their death, are more than all they turn in their life.

The race's moral capital has been created

and laid up by those who unto sacrifice have actually done the right. This is pre-eminently the added something that works for change; the proper condition for progress. The common privileges insured by the State, the natural love of the family, the gained momentum of purity, all the stock of honor and integrity accumulated in business, our sense of obligation and conscience — have behind them the ancestry of steadfast and unwearied fidelity of will. The world may not much note what men say: what men do gets laid up in customs and laws and in moral tissue, much as man's long trying to walk upright is capital now wrought into his physical structure.

The high program I am insisting that the minister, as the instrument of religion, fulfil, would produce a person tremendously attractive and constraining, and be power for salvation. It would lift religion to infinite seriousness. This would be to command

others' allegiance. Mazzini says "The most appealing challenge one can give another is 'Come and suffer.'" It is the tremendous stake involved that attracts the soldier. Men have always treated with lightness and indifference the easy, the prudential, the material. But hard tasks and forlorn hopes have always proved attractive. Because religion is made so ordinary, so respectable, without hazard, in our day, it fails to attract attention and to win admiration. Because it is so soft and inoffensive, it is not challenged nor combated. Worship that is highest loyalty is the product of great sacrifice. There is no salvation but excellence. Nor is there any joy like overcoming the hard. Even the attraction of sport is in the overcoming of obstacles. It is the being such as can catch fish, and not the fish caught, that is the real stake with the sportsman. In time of peace to get soldiers for the army is a labor; when war makes the life a

hazard, and champions are needed to die, the call for volunteers is thrice obeyed. To meet the challenge to excel in money-making is what gives the tremendous zest to commerce. Contrarywise, "To be weak is to be miserable, being or doing." The greatest rewards and the greatest joys are where the greatest tasks are. Let religion sink to a commonplace good, and call for slight endeavor, and men will treat it with disdain. Let it mean heroism, and the world will regard it. It is the blood of the martyrs that is the seed of the Church. Every high loyalty has inspired excellent ideals and mighty endeavors.

The ministry will be recruited with the best men, it is very clear, not as is sometimes counseled, by making salaries larger and conditions of life softer. It will be recruited, both in numbers and in valor, when a few men in it brave poverty and reproach and death. This will lift the calling into a chal-

lenge to manhood, and make cheap and joyless and accusing every work that in its essential unfaith turns from the reproach of Christ to the treasures of Egypt.

Without dividing between the various functions of the minister, belittling none, the leader knows to a certainty how the world is to be saved, and so meets the need with great majesty of soul. His passion is for Christ and for His Kingdom. He pushes forward the frontier of his own life. He dares tremendously and serves utterly, as the great before him, so that all his living is but a new telling of the old story of the Son of God, who, by living among men, and by dying for them, brought new life and new hope to the race.

CHAPTER VI

THE LEADER'S PROGRAM

RELIGION rests in the certitude that there is an almighty Will to be known and declared and rested in and worked with. "My Father worketh hitherto, and I work," states both the fact and its compulsion. In the might of this power, not his own, the moral leader goes forward. All things sustain it. It sustains all things. This Will marks the bounds of the leader's program. It gives him the authority, and grounds the enthusiasm, without which the moral leader cannot be. It is the reality, and it gives the majesty, which may indeed be lost from faith, but which constitutes the power which makes religion to differ from all the futile plans of man's caprice.

The result the moral leader is to accomplish is accordingly very definite. While his enthusiasm is great, his program is wholly rational. It is really good news he declares. It is an enriching of the individual life that is his method; it is the upbuilding of a good society that is his end. The purpose of men is to be changed from the getting of things, to the being serviceable. This program, it is easy to see, runs counter to a deep bias of the selfish nature, and is a radical change from the ingrained custom encountered as present-day worldliness. Without doubt it is a new order this man contemplates, as different from the present self-regarding order as the present is from the old feudalism. The common life with its tasks and its privileges is in the heart of the Gospel. The Kingdom of God is a commonwealth. The Golden Rule is the law of the new society the leader sacrifices himself to upbuild. To get a man out of

himself, to enthrone the good of society — that, distinguished from its counterfeits, is the program. That one choose to lose his life for the sake of society, that saving society he may save also his own soul, and saving his own soul he may save also society, is the consistent though paradoxical program. To make men live as stewards of God and as servants of their fellowmen; that all good should be a common good, and that love should rule in men's hearts — this is the great task that challenges the leader's powers.

Turning for a moment to speak again of the means for the accomplishment of this, the genuineness of the moral leader, his evident glory of soul, is his chief reliance. He must depend upon this asset, and know to an enthusiasm that he wins his Church and his world in winning his own soul. He must know that his leadership is strong by virtue of God and of his own surpassing

goodness, and deceive not himself by thinking there is a broad way. Let him first be Christ's and the Church will follow him, and be in turn the much needed power for God.

Unless he first is fired with enthusiasm, he has no right to think of programs, and so the minister who would lead must be of a whole heart. For example, anything that suggests material and personal advantage at the expense of the moral and social, will defeat him. So hazardous a thing as the practice of poverty might definitize this singleness, and in a day of mad money-loving be the most availing protest against the overweening power of material things. How incalculable would be the moral power of an Order of men who, defying the attraction of money, would in our day be as eager for righteousness as other men are for gold! Surely the greatness of the pay is not but the feeblest reason why one should serve in

a certain place. To serve where the need is greatest is a holier purpose. If choice is to be made of fields, it may well be of the difficult or the promising place, with perhaps its small material compensation and its greater risks — the battle-field. There is no denying that monasticism, with its heroic disdain of things, had tremendous moral influence in a day when the Church had become very worldly, and one is sometimes moved to plead for this witness again of poverty.

In the interest of greater freedom, and generally on the logic that chooses unmarried men for the army, celibacy also, while in some ways a loss, would in important ways be a gain, at least enabling one with freer scorning to run the supreme risk.

These vows have their dangers, as history has proved, but for certain good gains the risk might be taken. Taken, the spirit would be tremendously freed. Many and

many a time have I been bound judgment and tongue and hand by the vain wishes of men upon whose friendship and support I was depending. I have known men to sacrifice their whole influence and moral efficiency because of this bondage, or because they were determined to have a place with a good living. Stories could be told here that would bring blushes from the ministers of God. The temptation is great and very subtile, but that witness may be given to the chief good of the soul, it must be resisted. Money must not be counted at all, nor must life itself be held to be gain. Him who seeks the Kingdom of God first, all things conspire together to support, and to work for. Action in accord with this singleness of soul is the whole stake of the minister.

The heroism of the soldier and the martyr must be his who bears the message of Life. He is to live amid great scenes and stirring

events, and knowing that right cannot fail, he must commit himself wholly thereto. He is likely to be the most opposed person in his city. And the most loved. He shows in his life how sufficient is the good. To keep the faith, he fights a great fight. So his soul is one — his whole stake is the ennobling of the common life. So he will not entangle himself with affairs of the world.

At what definite points the moral power of the life we have described will be consciously applied, and what is the machinery that applies it, can be indicated only in large and by suggestion. Every man must make his own contribution, as his wealth of life and the certain needs direct. For another, one can do no more than point out certain fulcrums.

That he may better lead, the minister allies himself with a Church.

A Church is a partnership of a number

of people loyal to Christ. Its spirit is serious, infinitely serious. It is beyond recall committed to the glorious issues of righteousness. To its characteristic spirit, calculating prudence and lukewarmness are kinds of profanation. A Church is a commonwealth. Actually a Church is much short of this; it is but a candidate for this. But a Church itself needing the leadership of a great spirit is yet the most responsive to his power.

The task of a Church, as the minister's own task, is the enriching of the common life. It is to make the great worth of life common. It is the training of a social conscience that shall bring all indifference and hurt into judgment; a conscience that shall inspire faith in the resources of life and of the world; that shall erect hope in the midst of all crying and bitterness, and so regenerate the life. It is the function of the minister to inspire and shape this con-

science. The power of a Church is the power of a fellowship wholly bent upon bringing all things into subjection to Christ. The minister's leadership is a leadership through the Church. Through it is created a climate and soil in which virtue may strongly grow. Through it is set up a high and worthful standard of life. The minister quickens and inspires his Church, and the Church becomes the controlling fact in the community. Its function and its fellowship are so enlarged and made effective that it is all good impulse and endeavor marshaled; it is the point where the religious consciousness inspired breaks out into expression. This result may come about as quietly and as naturally as the blade grows, but the efficiency of it is this man of God with his vision of Christ. He is himself both rebuke and invitation.

This leader moves through the individual to society. He labors to save a soul, but

comprehends in his plan society. He is not a monk with no relations to the main drift of society, but a very leader in that society. He is tinged and touched with social and political aims. He has for his, something of the program as well as the spirit of the patriot. He means that every individual shall have what belongs to him. The State and the family and industry are to him things neither common nor unclean. Of course he no longer allows his first attention to rest upon another world. He knows that the great gains of the Gospel are invested in the free State, in democratic society; that the evolution of society by which all men have been admitted to the rivalry of existence on the basis of equality is the trend given the world by the Gospel. He is jealous for the political treasure, which is an earned capital of the faith. Failure here means that the long march of the centuries must be taken over again. Every injustice

or oppression is an attack against the gains of the thousands of years. Here is where the lay leader is likely to supplant the clerical — he comes out of the clouds and close to hand in his attack against, and work among, men.

Political enfranchisement, a gain of two thousand years, was accomplished by that spirit of brotherhood which is the essence of the Gospel. It was not gained without opposition. It is not kept without it. It is having its high career in America, but there are times when one feels the mood in which President Lincoln travailed when he interpreted his leadership as effort that "government of the people, for the people, and by the people" should not perish from the earth. One cannot deny the presence of great enemies; there are those who would take away the liberties of the people. Democracy is the chance of the demagogue. The people themselves are ignorant and selfish

and need to be led. Here is the minister's opportunity. The minister who lets the "boss" rule his city without protest and challenge, resigns his office and his chance; abandons the highway and the market-place for the monastery. Yet the cast of thought and the emphasis that deny this province to the minister is still upon us.

Nor can one have anything but praise for that prophet who, in a time of dispute between employer and employed, insisted with both that their difference be arbitrated, and that he be heard in the council; and who, to a gruff inquiry as to what right he had to meddle, answered an at-first sneering but then deferential lord with such reasoning of righteousness and judgment that the gruffian trembled, and in the council practically dictated terms to both sides.

This is quite within the province of the moral leader, and really a condition of his enthronement, but such influence were

possible in any case, only where there was in the leader a great wisdom. But, few things could be more important. Nor could one speak with authority to labor concerning forbearance and patience save he who himself had renounced what labor was too eagerly bent upon; nor could he well fail to win with grasping greed who had himself become poor. The path to power in our industrial world is clear and plain to the man who can bring the rebuke and the promise of Christ.

The minister who is not training a few men of daring for his own enterprise is leading neither wisely nor strongly. He will impress upon some such the grandeur of his task and the glory of the faith, and multiply himself through them as centers of power. To do this is to impress all with the regal character of his office, to the man seeking to lead, a first and great gain. The decrease in the number of candidates for

the ministry is a terrible judgment upon the way ministers themselves value their calling. One would hardly go out of his way to raise up men to serve after the lukewarm and divided fashion of many a minister: but to call one to a high generalship in the moral conquest of life, might call out one's enthusiasm. One would go the world round to find such a man.

In the work of training a social conscience, the minister becomes a preacher. Here is the truth concerning God. Here is the glory of Christ. Here is the Kingdom of the Spirit. Here are the great facts of life. Here is the irresistible current of God setting towards mastery. Let us live trustful, hopeful, forth-putting lives, and see the miracle of grace. Let the wind drive our craft; do not fret at the oars. Let us work calmly in the certainty that already there has gone forth the eternal Will to meet our own good endeavors. The vastly superior life is a

fact: — by every power of earnest persuasion and by all the resources of truth, let the fact be proved. Declare, explain, illustrate, inspire, and break through the people's fears. Attack, condemn, disprove the practice of life that is material, unjust, destructive, fearful. Create by the logic of fact and ideal a moral consciousness that shall put to shame every vain and self-regarding manner of life. Lay upon the industrial and political worlds the measure of Christ. Enthrone peace in the midst of the world's hurly-burly. Set up the cross of the servant. Visions will come, and dreams of good and health, and faith springs up, — the message from God is of hope and love.

A sermon is a most serious piece of work. It comes out of travail where vision is one with achievement. The first requisite in a sermon is that it deal with truth and life first hand and not from hearsay. The essen-

tial thing is certain great convictions. The authority must be the preacher's own and not that of some book or creed or saint. There can be no remove from the springs. There is not a single thing in religion so remote that it cannot be experienced. As other men found things true, so must he who speaks for God in our day. A sermon may start with St. Paul's confidence, but to persuade it soon comes to center in the preacher's own. It may well begin with God's dealings with Israel, but it lays bare the march of the eternal with our own people in our time. To speak the ideas and the words of other days, is as though one spoke in Latin. A language may be no more dead than the emphasis of ancient creeds. God is of even date — His glory is now enacting about us. The minister finds religion a thing at first hand. He prizes every confidence and glory whose story is written, but he finds accumulating

in his own life materials for a Gospel of God according to his own name, and for epistles that speak with authority on matters of even date. His is not a whit behind St. Paul's grand privilege. His is accordingly a serious calling. Let him be through with saying words whose power he has not felt; let him be done with problems that are not alive in men's hearts. Let him gather his forces at today's breach and go forth to make conquest of the rich provinces that challenge his soul. He must believe something good enough and believe it strongly enough, to suffer for it. His ardor must be inevitable; his devotion must be an enthusiasm.

What the moral leader has to offer is as definite and provable as it is good. Christian life is a grand program with tremendous fruitage of good, and is quite worth a minister's wrestle with a man to have him take it up. He will go to no man with cant, he

will not talk vaguely; he will go with good arguments and with a definite program to which to win the friendly. He will remove objections and difficulties. And for the most part he will find that men are already eager to know the facts that are good news. He goes with his facts and his challenge to the score or more of daring men whose interest he may know, and from that day when they know his life and his love, and begin to think, the ideal of the Life invites and constrains them. Some of his most telling work he does in this way. It means much to the community and to any man himself that he is converted after this fashion. So, to accomplish his work, the minister becomes a pastor.

As life is from life, the minister must rely upon companionship, to extend furthest the atmosphere of his life. Comradeship, fellowship, is his program. He lives among the boys of his parish as with friends, till

they think with him and feel with him and sacrifice with him and catch his spirit. He magnifies the pastoral function to a serious program touching the influential men in particular, and while this is work for careful discrimination, it is bound to be rewarded by a changed life, even though it bring about only after long time an enthusiasm for the Church.

By virtue of this very contact of love the home holds the key to the training of children in religion. One must look, therefore, with greatest apprehension upon the neglect of the family altar and the decline of domestic religion. To try to build up a school while home religion is left to decline is a kind of labor of Sisyphus. The moral leader will give a day to thanksgiving when he finds a real Sunday school teacher, and will labor to beget such in the cross, but he will consecrate fathers priests in their houses with a fuller and more confident hope. His school will

not wane, but it will be an expedient for the less fortunate.

The heart of the Gospel is love, and so its essential spirit is missionary. Any relaxing here is to throw suspicion on the worth of the thing that breeds indifference rather than enthusiasm, and so is but second remove from letting go from one's self what is not held to be good enough to give to others.

As what is erected in hearts must be erected in society and in institutions, the moral leader will see that the good gains of conscience are laid up in customs and laws. He is not a politician, but he cares for the principle and the machinery of justice. He is not a judge, but he inspires the practice. He leads no army, but he inspires men to fight for freedom. He sits in no legislature, but the lawmakers reckon with him. He is not in commerce, but he has much to do with business practice. The good gains of righteousness must be laid up in customs and

institutions and standards and laws. The vision he sees above becomes solid ground beneath his feet. So through His Prince God's Kingdom comes, a city descending out of heaven to lighten and bless the earth.

Initiative in action as well as power in declaring the principle calling for action, is involved in the minister's leadership. To work out his truth into character is the task of his personal life. To create the social conscience and make it become incorporate behavior is his other task. The vastness of this ministry, the diversity of it, the wisdom and foresight required — are all impressive. But the leader beyond any question is the one who dares to go forward. There is a deal of sentiment and principle and will in every community that waits for the trumpet call and the word of command. Even preaching must gather itself around a definite task, and be a call to arms. Churches are emptied — can one doubt? — because the

message lacks concreteness and is of so general a character. Here are the unshepherded within the gates; here are children in the slavery of mills; girls in shops and stores paid less than enough to live on, and well-to-do people rushing to counters in that greed for bargains, that makes the sweat-shop possible; here are saloons and brothels preying upon the life of the city; rotten politics — the tyranny in a republic — taking away citizen's rights; capital not fraternal in spirit but greedy and grasping, and labor as hostile; low standards of domestic fidelity and responsibility; the poor and shiftless and friendless, met or overtaken by the Juggernaut of our industrial and social life, and no one to plead for the conditions under which these people and their children may make for themselves souls: these are all causes that challenge his leadership. He puts beneath them unanswerable and persuading logic; he sets forth the glory of the

service for which he calls for champions; he shames men for their indifference to wrong and their partnership with wrong, and if men are at all slow to move against the hostile force, he himself catches up the sword.

The day a man becomes the champion of the righteousness and love of God, from his throne forever established, he rules and leads. He counts for more in the city than any other man; weighs more; by force of eternal gravity, is more. It is as if God thought, as if God cared, as if God wrought, and religion — "the life of God in the soul of man" — comes to be a thing redemptive, ennobling, compelling. The life of God is lived among men, His kingdom is set up in the earth, and the will of God that none perish is done.

CHAPTER VII

THE TRAINING FOR LEADERSHIP

AS moral leadership is the greatest of all callings and the most exacting of all work, only the foundation of the most ample and thorough training can support it. Neither this man's own personal greatness, nor the wise application of his religious power, can come out of anything but a deeply laid certitude that the nature and ground of things are in alliance with him. He must know the essential and ultimate facts of the universe. This is theology.

There are many theologies. God is a living God, and so in the founding of a theology, to the authority of the Bible, or history, is to be added the authority of reason

and of personal experience. God spake, but as surely God speaks. The facts of theology are as unchanging as God, but science, the knowledge of facts, comes dressed in new garments with every mental springtide. The great facts of religion abide and change not — the absolute goodness of God; the atonement God makes on account of sin and for fellowship; the resource and deathlessness of the soul; the incarnation of God in human life; the Kingdom of the Spirit; the unity of human kind; the sovereignty of love — these are ultimate facts. They are witnessed to by the revelation of God in history, especially in the history of Israel and of the Christian Church; they are vindicated to human understanding, and they are the object of the soul's experience.

The Bible will ever remain the text-book of religion; the supremacy of Christ is secure. He is the revelation of God, and the fulfilment of life. But the Bible is not

the whole of history, and without doubt every religion is offspring of the same brooding Spirit. The thought-forms must in every case be penetrated, that beneath may be discerned the essential truth. The training of the minister in a day when all varieties of religion are in the open and are bidding for allegiance, must include comparative religion. The great test is upon us. The Church is missionary to the world. Christ is to make His way to the throne of the praise of all peoples by His own weightiness. The Church can lead in this only in case the abiding facts are with it.

Theology and philosophy join hands as brethren, for all science, it must be remembered, has attained to majority before the world's understanding, and the day is past when the minister can make headway with theology alone, or if he goes off the great highway. All fact and so all science must be at one in a universe — there is no con-

tradiction. Sociology and politics and ethics and psychology all have their own authority, and theology runs almost at once into them, and all are strengthened together. The minister is poorly equipped either to master himself or to persuade others, who does not get from these allies their bountiful inspiration; who on the other hand cannot bring to these allies the authority of the Spirit.

The minister, who in a time of great industrial strife, has no command to give, and to the people's perplexity has no word to speak, simply resigns his throne and his Master's. It may be assumed God has a will touching industrial relations, but what if he who is set to speak for God knows not in this time of need what this ongoing universe is pledged to?

Who would lead must know the history of the Church, and have fellowship with its leaders and saints. At their altars he lights his torch. These are they in whom the

passion of God has concentrated, in whom the truth and fellowship of Christ have blossomed into enthusiasm, in whom the Life has come to power. He lives with them, and their faith is begotten in him. The heroes of the Faith are his companions and friends, and the Christ in them wonderfully charms and constrains him. They are incarnation of the worthful things. By manifestation in them the truth commends itself.

Who would lead must know contemporary life — the spirit of the times. He must see its drift, that he may take advantage of every current that goes his direction, and give right help where men are overstrained and overcome. He must know the fallacies that prevail over men that he may not beat the air; he must know what allies are in men's souls. His language and forms of thought for the eternal realities must be appropriate. Nothing is quite so pathetic

as a man in a pulpit today speaking the language of the first century, or the fourth century, or the sixteenth, and his people looking up expecting to be fed and praying for the living bread. In this day a preacher's authority must be moral rather than traditional. Our age, because of our great conquests, is very self-confident, impatient of the past. Things must be vindicated by their utility and their right to be. Our age, however, is indeed loyal and rewarding to the man who grandly dares.

The current instruction of our Theological Schools recognizes these and other important facts adequately, and for most part it affords splendid training. But many men press into the ministry without the training of the schools. This is not to measure the greatness of the task. The schools themselves, however, are open to criticism at critical places. The instruction is addressed to a scholar as something to be learned and

communicated to a congregation, or something to be used as a basis for an appeal to the will of a congregation, rather than as something that is first to touch the will and fire the enthusiasm of the man. It is regarded as something to be learned and taught rather than as something to be experienced and lived. It is something with which to persuade others rather than something by which the minister himself is to be persuaded. It is a system of thought rather than a foundation in will for a positive achieving life. The aim is to make scholars, not leaders; the mind is addressed, not the will. The result is, men go forth from the Seminary without certainty and strength of conviction, without passion for truth, having had untouched their sources of power, without the first equipment for leadership — weightiness, loyalty to Christ, grounds for the Life itself, real faith in righteousness. They have looked upon these facts as something they

are to teach rather than as something that is first to move themselves.

As a matter of truth, these men are in the Seminary not alone to learn about these things but to be moved by them. The test of whether a man has completed the course is not whether he can write on these things, but whether he has enthusiasm for doing them. By this test some would fail, but what would remain would be gold, and after all, only numbers, not real power, would be lost. The creeds of the Church are vindicated to the understanding, but no one believes them merely because he can state them and prove them — he believes them when the only justification of their being is a fact in him — when his life feels their power.

In teaching the doctrines of religion, the connection must be fully emphasized between truth and life. The Deity of Christ is not a speculative dogma — it grounds the justi-

fication of our absolute loyalty to Christ. Immortality is only a wish or a hope unless it moves us to live by a great power, named by St. Paul, the power of an endless life. Conversion is a fact not so much to be taught us as to be first experienced by us. The Brotherhood of man is not grasped by us, and the truth is as though it were a lie, till it makes us love and give.

The emphasis of the teaching of the Seminary should be not merely to make scholars but also to make saints. Its justification is victorious lives. If the facts have not made this impression, their logic has not been grasped so that it can in turn be imparted. What the student has learned matters not — is but little better than if he had not learned it. It has become no factor in his will and life. He may wear it as a garment, but it has not blessed his soul. It has added a form of equipment, but it has not given real power. All teaching is to be brought into

the closest conjunction with that inner and immediate knowing God which is the mark and power of the Christian. The contrast of a teaching heard, and an experience had, appears in the life of an Old Testament saint — "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

Our Seminary training is seriously faulty in that address is so solely made to the intellect and scarcely at all to the will. Gulf is thus set between what in true life is never divided. In an age when men are achieving the mastery of vast material forces, and there is scarcely a limit set to men's daring and enterprise, religion surely must not fail to challenge the will. The man being trained for leadership must be given things to do, and great things, since religion is partnership with God's good will. And then that he may undertake and do them, he is shown the grounds for enthusiasm in truth, — in the ideal, in the ultimate things.

Our Seminary training is faulty, also, because it goes on apart from a practical experimental field for the planting and proving of theory. This grave defect is remedied in some schools, and the validity of the principle admitted, by the introduction of a department of religious work, making a Church, or a group of Churches, the field for the Seminary's activity. This is movement in the right direction. But the community in which this Seminary stands is fully missionary before the school's gospel and its love. The contradiction is that the community should not tremendously feel the presence of this center of moral power; these leaders in religious thought becoming zealous and mighty apostles in life; these young men being grasped by the truth as well as grasping it, and burning with a zeal begotten, going forth to make impression upon the meagerness, the falseness and the slavery in men's lives; the Church in the Seminary

becoming missionary to the crying and bitterness that surround it, and so often raising scarcely a regret or a longing. The contradiction is, that in this atmosphere there should be so little to break the prevailing placidity and indifference; that for Christ and God's Kingdom there should be no passion. The contradiction is that all equipment of doctrine and theory of work, and fellowship with the saints, should not command the will; that blight should fall upon this equipment as frost upon trees in bloom.

The Seminary needs an inspirer, a leader, a general of fighting forces. To live in touch with him for three or four years would be an education of the feelings and of the will. The charm of this man is compelling. He fires with enthusiasm young men as did St. Paul, St. Francis, Loyola; as does Dr. Grenfell, Mr. Roosevelt. He is a man of boundless faith, with an emphasis upon endeavor. Men leaving the Seminary after

living in his fellowship ask for hard tasks, not for profitable places. They go out with the martyr spirit. What the patriot is to his country, what the general is to his soldiers, what the master is to his disciples, this man is to these learning obedience. It is not enough that the Seminary should make us scholars: it should make us heroes, enthusiasts, martyrs.

This needed efficiency — the Seminary sorely suffering by its distance from the practical work of the Church — would be best afforded by a return to the former apprentice method in pastoral training. No one is in a position to afford this so properly and effectively as the man who is daily face to face with the actual work of the redemption of life. Theoretical training, untied by the leash of practice, is wild. Theology no more than history can be spun out of one's bowels. As history, it comes out of action. It has been my experience, that getting into the actual work

of the ministry, I had to make anew, or vital, for myself, both my theology and my homiletics.[1]

The practical and vital theologian is the preacher and pastor. His is a theology that is preachable, inspiring, efficient. By contact with this soldier of the cross the disciple is inspired and trained to fight. His education is laid in the will — where it ought to be.

What an advantage, too, would be gained by a Church served by a pastor with such a group of young men about him! These young men work among and lead the young people of the parish by the touch and power of their lives. They are in and out of the homes — angels of inspiration and mercy and lightness of heart. They make the parish-house the center of the community life, and bathe the sentiment of the community in

[1] Compare George A. Gordon, *Ultimate Conceptions of Faith*, p. 82 fol; Washington Gladden, *Recollections*.

their own ideals. Their influence is predominant by virtue of their weight, and is wholly on the side of worthful things. They are ministers in citizen's dress: the Church and religion are made less official, more practical, and nearer to men. They are teachers in the Church school; they are companions of the young people; they are the skirmish line in locating the specially thoughtful and needy; and already by their college training they are persons of resource and power, and might be entrusted with commissions to comfort, to enlighten, and to lead to Life.

As far as the training of these men is concerned, it is under a master; it is directed to an end; it is fitted to life; it is of the feelings and the will. It opens the springs of almighty power hidden in religion. At every step it is tested by practice. This training is clinical. For instance, the sermon that is to be preached on Sunday is by all considered, as to what is required, what points should be

made, and the effective way of making them. Little chance is here for the bane of preaching — the detaching ideas from reality. Three or four men together can only with difficulty get far from fact. Needful objectivity is thus at hand to tie words and ideas back to life. This is the best possible way to learn to preach. And the drill in this co-operative sermonizing, through four years, with, it may be, as many masters, with an enthusiasm kindled and a soul to dare, would make a new kind of preacher. In like manner, the doctrines would be tested by reality and by their power to move the soul, and everything be brought into judgment by its worth to renew and glorify the life.

Conviction and enthusiasm, the substance of all conquering and redeeming faith, to which this book presumes to show the way, are based both as deep as God's being and as deep as man's being — all being. They are

the natural flower of all real religion. Thus based two-fold, apparently the dangers of faith are two. First — that faith will be only such thing as comes out of external authority, and not that mighty certainty which is based in man's being and experience: be merely some past, some book, some creed, a custom or tradition, formal and sterile; be concerned with proprieties but be without passion. The other danger is, that faith will be merely internal, and be not laid in God's being, and be mere caprice, opinion, or fancy; baseless in fact, barren of certainty. But religion is first of all great facts or realities, unmade by man, surer than the earth, mightiest current and tide, to be fully trusted — God, and God's goodness — immediately knowable by man to immovable certainty, in the witness the believer has in himself.

Brethren, it is ours, by all that first-hand freshness of faith that at some few times has

brought God near the world to redeem and save it, — it is ours to lead the world through the might of God into all that glory of life which has crowned victors and overcomers, who by this very faithfulness have entered into the joy of the Lord. There has always been the same great human need as at present, but there has never been anything like the present great desire. It is the meaning of that restless search and toil which mark this time, but which in very doubt of itself seems only doubling effort in despair of his coming who shall lead the way. No one can exaggerate the hope of Christ that His apostles will now with even greater than the old-time ardor reveal Him, nor imagine the joy to crown those who, like the Master, by enduring the cross, become men's saviors.

100

1.00 3 — 33 — 33 1/3

3 29 3/3 — 87 7/0

1.00 3 — 100 — 1 — 33